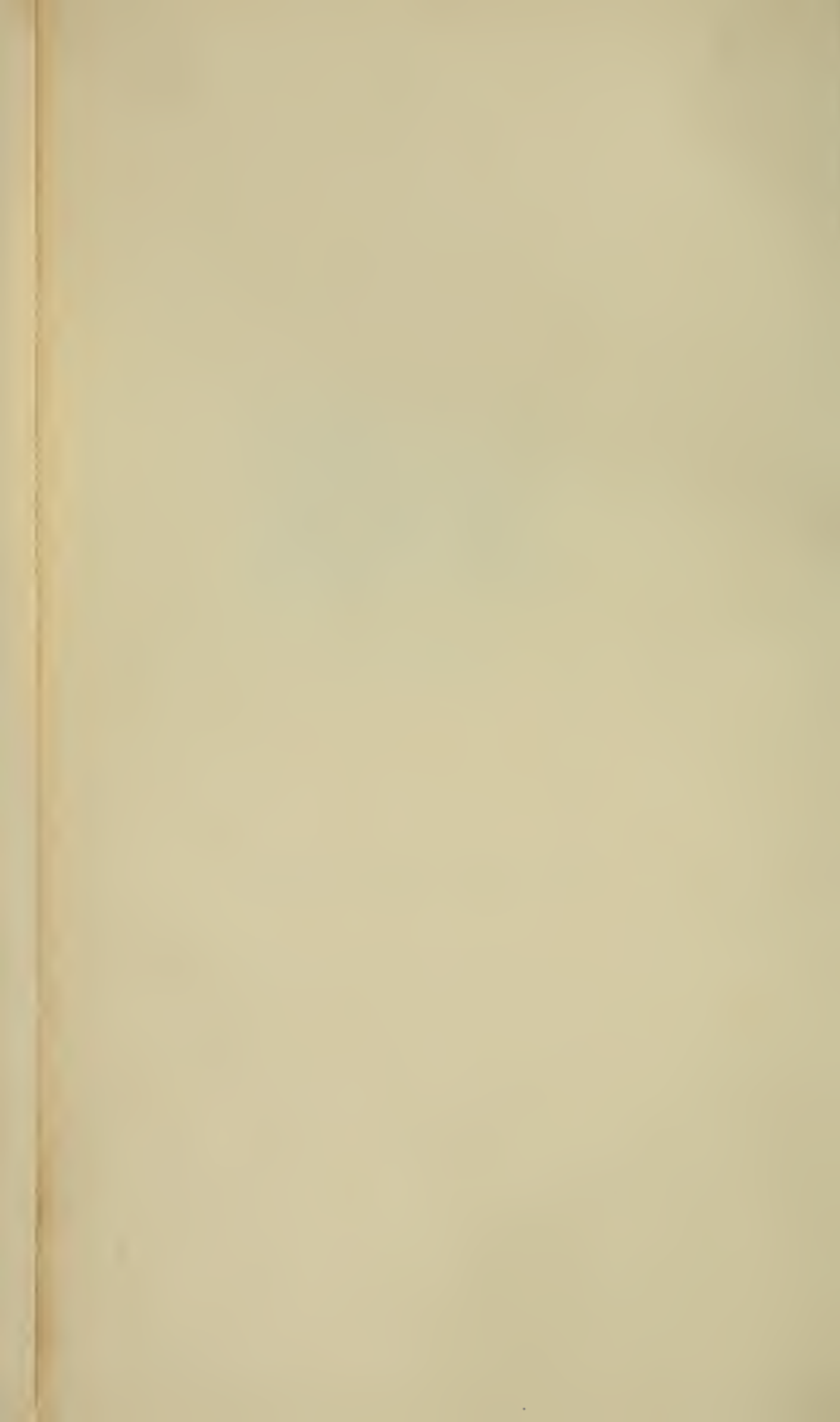




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A THIRD STATEMENT
OF THE
REAL DANGER
OF THE
CHURCH OF ENGLAND.

BY
THE REV. W. GRESLEY,
PREBENDARY OF LICHFIELD.



SETTING FORTH THE
DISTINCTION BETWEEN ROMANISTS AND ANGLICANS, AND
THE IDENTITY OF EVANGELICALS AND PURITANS.

LONDON:
JAMES BURNS, 17 PORTMAN STREET,
PORTMAN SQUARE.

1847.

Lately published,

THE REAL DANGER OF THE CHURCH OF ENGLAND.

By the Rev. W. GRESLEY. Third Edition.

A SECOND STATEMENT OF THE REAL DANGER OF
THE CHURCH OF ENGLAND. By the same Author. Containing An-
swers to certain Objections which have been made against his former Statement.
Second Edition.

Also,

SOME REPLY to "Remarks on a Pamphlet entitled The
Real Danger of the Church of England," by a Clergyman of the Church of
England.

JAMES BURNS, 17 PORTMAN STREET.

LONDON :

PRINTED BY ROBSON, LEVEY, AND FRANKLYN,
Great New Street, Fetter Lane.

A THIRD STATEMENT
OF THE
REAL DANGER OF THE CHURCH.

PERHAPS the greatest evil that could befall the English Church at the present time would be, if, from disgust at recent controversies, good men should fall into apathy and indifference, and allow the disease with which she is now afflicted to make such stealthy advances, and acquire such a tenacity of hold, that, when they become alive to their danger, it might be found impossible to arrest it.

In the hope of inducing the sound members of the Church to exercise firmness and vigilance, I feel impelled to appear before the public with this my Third Statement, in which it will be my aim to answer the objections of those who have attempted to disprove my former arguments, and to bring forward such additional matter as may place beyond a question the reality and magnitude of the danger with which the Church is at the present time threatened.

The recent movement in the English Church has been of an eminently practical character. The de-

bate has been about the *means* of *salvation*. As to the *terms* of salvation there is little or no difference of opinion. The question is about the *means*. The object of the movement has been to bring men to recognise and act upon this important truth,—that, speaking generally, *salvation is to be obtained only by the right use of ordained means*; that the reception of the sacrament of Baptism, and the drawing out of the grace then imparted, and the careful training up of a child, from the very cradle, in the way in which he should go—not a conversion from sin at some indefinite period of after-life—is the primary aspect of religion *in a Christian country*;—that a lifelong course of self-mastery and obedience, and other Christian graces, is the only sure mark of saving faith;—that men must be worshippers of God, not merely hearers of sermons;—that repentance in those who have grievously fallen is not a sudden off-hand thing, but must be “worked out” with pain and sorrow and self-discipline;—in short, that if we desire salvation, we must make diligent use of the Sacraments and ordinances of the Church, and all those other means which God has prepared whereby to sustain the spiritual life of His adopted sons.

Now all this is very repugnant to human nature; especially to a luxurious, self-indulgent, self-willed generation. Nevertheless, to a certain extent, the movement has been successful. Many earnest-minded members of the English Church, both amongst the clergy and laity, threw themselves into it heart and soul, and endeavoured to conform their lives to the

high standard which it proposed ; and they did so under the full impression that the spirit and practice which they hoped to see revived, was not only in perfect accordance with the system of their own Church, *but, rather, was identical with it.* In aiming at the restoration of this state of things, they felt and believed that it was but the restoration of their own Church to its true position, as the faithful exponent of what God intended Christianity should be in its purest form upon earth. They found all that seemed needful for a Christian life, according to their view of it, in the system and formularies of the English Church, and desired not to go one step beyond them.

And the success of their endeavours was for a while even beyond their expectations. Church principles spread from place to place with astonishing rapidity. The worship of God began to assume an aspect of reality. Every where throughout the country you might see men restoring the houses of God to a decent comeliness. The dust and filth of centuries were removed. Men who had never prayed, now knelt in prayer ; men who had never praised God, began to tune their voices to songs of thanksgiving ; the altar of the Lord was thronged with communicants ; and, in their anxiety to serve God most acceptably and harmoniously, they felt that they could not, as English Churchmen, adopt a more consistent rule than to recur to the formularies and ordinances prescribed by the Church of which they were members. These formularies, restored from careless neglect and mutilation, they hoped to see the basis of

united worship in their own Church, and a model to the rest of Christendom of pure and holy services.

To shew the practical character of the recent movement, I would mention, as one out of many instances, the revival of the neglected order of our Church, that those who are unable otherwise to quiet their conscience should resort to their minister, and “open their griefs,” with a view of obtaining those spiritual aids and consolations which God’s ministers are commissioned to afford. The judgment of the last day alone can declare the number of souls saved from death eternal by the restoration of this one most valuable ordinance of the Christian Church.

But how, let us inquire, have these earnest endeavours after a better state of things been met? They were from the first but coldly regarded by too many, from whom a few kind words of encouragement would have been valued beyond gold. But it soon appeared that the sympathies of the young and hopeful were beginning to be warmly engaged; deeper and more serious views of ministerial duty were adopted; a higher standard was aimed at; and a great zeal was kindled. But with this zeal came also want of discretion. And the want of discretion appeared to the ruling powers more dangerous than the zeal was commendable. The men of the world, too, began to denounce a system which put to shame their lax and self-indulgent habits: and the spirit of the world soon shewed how wide and all-engrossing was its influence, even in quarters from which one might have hoped that it would have been excluded. A

statute, which had slept for more than a century, was revived, in order to pass public censure in one of the Universities on one of the most distinguished teachers and accomplished divines of the age. Many other ardent spirits, which, by kindness and wise counsel, might have been the most distinguished ornaments of the English Church, were disheartened by these proceedings. Some, who took the decision of a body of doctors to be equivalent in authority to the passing of a new canon by the Church, have, in rash impatience, cast off their allegiance to the Church of their Baptism. Others, debarred from active duties, have fed their wounded feelings by those devotional works, and lives of saints, which the Church of Rome so well knows how to minister to minds diseased; and thus their affections have been beguiled from their true Mother.

It is impossible to say what might have been the effect if a different course had been adopted by the ruling powers. As it is, the result has been most disastrous; the Church has been deprived of the services of many able and conscientious men, who have either joined the Church of Rome, or brood in silence over the disappointment of those hopes which they once, perhaps too fondly, cherished, of a general revival of practical religion.

Nor has the result been less mischievous as regards the Church generally. Ignorant persons, unable to discern between truth and error, have supposed that, because some of its advocates had run into extremes, the movement itself was wrong. The old

anti-christian irreligious spirit revived ; Puritanism and the world renewed their alliance ; devotion began to be again scoffed at ; sacraments were decried ; ordinances contemned ; the rules of the Church set at naught ; her very doctrines disputed and denied by her own ministers.

Such is the state in which we now find ourselves. While in the breasts of many the revived spirit of the English Church still holds its ground, the progress of improvement is, for the time at least, formidably impeded, and the antagonist principle of Latitudinarianism, Puritanism, and worldliness, opposes its stubborn front ; and the Church is menaced with the dominance of the old spirit of mingled irreverence and fanaticism, which once before enslaved her.

What, now, is to be done ? Are we to fold our hands in despair ? are we to suffer, without a struggle, the old sectarian leaven to spread itself over the Church ? are we to await the coming on of heresy like doomed men ? God forbid we should act so unworthily of the sacred cause of truth. Nay, rather let us struggle manfully to maintain our position, which is still far in advance of that which the Church occupied before the recent movement.

Our best hope of success is to persevere in laying the case in all its bearings before the tribunal of the Church at large. Humanly speaking, the influence on which depends both the immediate and future destiny of the Church, is the course which shall be taken by our Bishops and leading men, who

by their weight and authority, are able to direct the current of events. If, from imperfect information, or from undue deference to public prejudice, or from fear or favour, influential men should give their weight to the Puritan side, and allow false principles gradually to obtain a preponderating power, the Church of England is lost, her character compromised, and ere long her spirit will have departed from her. All depends on the discretion and firmness of those in influence and authority. If such men vacillate and truckle, great will be the loss ; if they are resolute to maintain the Church in her integrity and genuineness, we may yet be safe. Our best chance of safety, so far as human means are concerned, appears to me to be in the persevering use of the press ;—the bringing forward fact after fact, and argument after argument, to shew the utterly unsound character of the so-called Evangelical system—its identity with the Puritanism which once destroyed the Church—the absolute necessity that its systematic and organised proceedings should be speedily checked, unless we wish to see the Church of England undergo the same fate as when before it fell under Puritan domination. We must reason calmly, quietly meet injurious imputations, bring forward undoubted but forgotten facts. So we may hope gradually to open the eyes of those who yet have the power to save the Church, to a sense of the course of conduct demanded of them in the present critical juncture.

One thing persons of all parties admit, namely, that the Church of England is, by reason of her intestine divisions, in a perilous and unsatisfactory state. There may be, and no doubt are, dangers from various quarters. What is so important at the present time is, to judge calmly and dispassionately on what side and from what quarter the danger is most imminent: for it is very possible that prejudice or treachery may direct the attention of the Church's defenders to one side, when the real danger is on the very opposite. That which strikes the eye of the common observer is the unusual phenomenon of the secession of not a few persons from the communion of our own Church to that of the schismatical sect of Rome. It is a phenomenon which has not occurred lately in our Church, at least not to the same extent. People have been falling off wholesale to dissent, and little was thought of it; but secessions to Rome are something extraordinary. Two or three go, then there is an interval, and we hope the secession is at an end; then, again, rumour is rife, and we hear of the departure of two or three more, and reports are spread that others will follow. The excitement is magnified, and kept up by false reports as well as true. One while we are astonished by a confident assertion that as many as thirty clergymen of the Church of England are traitors in the camp,—that they have secretly conformed to Romanism, but have a dispensation from the Pope to retain their position and emoluments for the present. All good Churchmen are, for a few days, filled with

alarm not unmixed with shame and suspicion. They look on each other with distrust, not knowing in what quarter treachery may not be found. Then it is discovered that the whole story is entirely without foundation. But still it has served its purpose. It is enough, as Napoleon used to say, that a lie be believed for four-and-twenty hours. It has occupied the public mind, and done its work. Soon another report is spread, that one of the most able and respected members of the English Church, whose sacred poems are in every hand, whose character every one reveres, is faithless or wavering. This serves only to call forth an earnest denial. Still secessions go on from time to time. Between one and two hundred clergy and educated persons have gone. Mr. Close computes them at one hundred and thirty or forty; and rumour says that there are still persons here and there in an unsettled state. So that the dropping off of members of the Church of England to Rome cannot, perhaps, be considered even yet absolutely at an end.

Such, I suppose, will be admitted to be a just description of the Romanizing movement. There neither has been, nor is likely to be, any numerous secession; men have gone off by twos and by threes, and possibly may yet do so. We cannot tell precisely when the movement will cease. They go, and the Church is rid of them; and we hear little more of them, except occasionally of their doings in distant lands, or of the little satisfaction which they find in the Church of their adoption.

Look now to the opposite, the Evangelical or Puritan extreme. We see a large body of men, identical, as I have shewn in former pamphlets, and propose to shew more fully in this—identical with the Puritans, who have infested the Church from the time of the Reformation, and have once destroyed it—leaguering with Dissenters; claiming to hold all dissenting doctrines, and yet to continue members and ministers of the Church of England; flatly denying the doctrine on which some of the most important ordinances of the Church, indeed our whole Church-system is based; asserting their right to interpret the language of our formularies in a non-natural sense; exhibiting a strange mixture of assumed boldness and evidently uncomfortable consciousness of the untenableness of their position; manifestly determined, as soon as they are strong enough, to remodel the Church and her formularies, and no longer submit to the disgrace of continually using language which in their hearts they disavow.

I have seen no less than three printed Prayer-books, which it is proposed should be substituted for our own. Some, who are more prudent, declare that they desire no alteration to be made “just now.”¹ Others propose the middle course of “bracketting” the Prayer-book; so that those who object to the doctrine of certain portions may not be obliged to use them.

Such are the devices by which this party hope to reduce the Church to their own standard; con-

¹ See Mr. Close's Apology, p. 18.

tinuing for the present to officiate as ministers in formularies which many of them openly condemn, in the expectation that ere long they may have things much at their own disposal. And these persons have in various ways obtained great power and influence. They have bought with money many important offices, where they place popular preachers, bold and confident men, active and diligent, and let us trust conscientious (for there is no reason to believe them otherwise), who shall embue the people with their mistaken views. They have also formed various societies for the employment of missionaries, curates, scripture-readers, and schoolmasters; the appointment of whom, as well as their continuance in office, is most conscientiously reserved in their own hands, so as to ensure the preaching of the doctrines of Puritanism in a vast number of places. They have also at their command newspapers, magazines, and reviews, and other organs, in which their own doctrines are promulgated, their opponents vilified and calumniated, as occasion arises, and attempts are made to intimidate the Bishops, whensoever any one of them sets his face against their proceedings; and there can be no doubt that they have, by these means, exercised considerable influence over those who dislike notoriety, and love peace or a quiet life more than truth.

The question is, then, and I put it to the great mass of Churchmen who belong to neither extreme, on which side is the real danger of the Church of England? In the dropping off by twos and by

threes of these hundred and thirty or forty persons to the Romish schism in England, or in the establishment and continuance, and daily advance *within the Church*, of this other extreme party, organised, active, and popular — popular, simply because their real objects are not known, and because no steps are taken by those in authority to check their proceedings, and open the eyes of the public to their true character.

I fully admit the great evil that *has been* caused by the Romanizers to the Church. But it was not their own secession. The secession of a hundred and forty persons out of the many millions of members of the Church of England, is comparatively insignificant. The real evil effected by the Romanizers is the reaction which they have caused ; the handle which they have given to the Puritan party to raise its head, and gather strength ; the resuscitation of the old “No Popery” cry—and this with apparent justice—and its direction not against Popery only, but against the doctrine and discipline of the Church itself ; the suspicions cast on the Church’s best servants ; the confusion of principles ; the revival, in short, of the factious Puritanical spirit in all its power and virulence,—this is the real mischief of the secession. To say that there is any danger of the Romanists getting the upper hand in England is the most extreme absurdity.

The case of the Romanizing party is understood and decided. They claimed to hold all Roman doctrines ; and their claim was at first received with

astonishment, then formally disallowed ; and so, consistently, they gave up their position in the Church ; and it is possible a few more may yet depart. But here, on the other hand, are men who claim to hold all dissenting doctrines, and to interpret the articles and formularies of the English Church according to their own distorted views. The case of these men is yet undecided—undecided, that is, in the present generation—for decisions enough have been made in former days, as I intend presently to prove. But at present these men, strengthening themselves in their numbers and influence, claim to hold dissenting doctrines, still remaining ministers of the Church, not thirty only, but ten times that number, and much more than that. And the authority and common sense and integrity of the Church has not yet pronounced their claims to be as utterly untenable as that of the Romanizers. And so they continue, and advance, and multiply their positions, and entrench themselves in their ground, so that many persons begin to think that their existence within the Church is an evil which cannot be removed ; forgetting that it is more than probable that if the disease be not eradicated, it will spread itself over the whole surface of the Church, and utterly change its form and features.

The question is, what is to be done ? Does any one think it possible that the danger will pass away of itself ? With the organisation and means and influence that the Evangelical or Puritan party now possess, is it possible that they should remain stationary ?

On the contrary, it is certain that, unless speedily checked, they will go on increasing until they have obtained predominant influence. Suppose our present Bishops to continue to connive at the proceedings of the Puritan party ; nay, even to seem to encourage and recognise them, and to promote them to offices of dignity and influence, so that ostensibly they shall occupy the position in the public estimation of a popular and influential party in the Church,—the following consequence will infallibly happen, viz.: *that Bishops will be frequently chosen from their number.* Prime ministers look to public opinion, at least to the opinion of leading men ; and if from the conduct of our present Bishops, they have reason to suppose that the Puritan party, instead of being what they really are, the opponents of the Church, are simply a legitimate, influential, and popular school within it, they will choose Bishops from that party ; and what should prevent us from having a majority of Puritan Bishops, who, with the concurrence of those clergy and laity who think with them, shall remodel our Church and formularies at their discretion ?

If there be, as I think is manifest, the possibility of a majority of Bishops, or a large minority of them, being of the Puritan party,—it is clear that, humanly speaking, *the safety of the Church depends on the firmness and vigilance of the present Bishops.* If they should take no steps to disabuse the public mind, and check the progress of organised Puritanism, the ascendancy of that faction, and consequent recasting

of our Church on a Puritan basis, is a mere question of time ; just as a disease unchecked will end in dissolution.

Have I not, then, given proof of the necessity of calmly and carefully attending to all the symptoms of the disease that is spreading amongst us ; and of not being frightened by the bugbear of Popery ; or suffering ourselves to be misled by popular prejudice, or the fear of unpopularity, or any such unworthy motive, from taking such measures as the danger of the Church requires ?

Now the principal cause of the recent advance of Puritan principles is the dexterous appeal to the popular fear of Popery. That Popery is a thing to be feared, and that there has been cause for alarm for the safety of individuals, I am ready to admit. But the artifice of the Puritans has been, to magnify this danger, and to stigmatise with the odium of Popery some of the most undoubted doctrines of the English Church ; as well as persons whose whole lives and energies have been spent in her service.

As one principal object of this third pamphlet is, to reply to those persons who have animadverted on my former publications, I trust it will not need apology if I proceed to illustrate my position from circumstances personal to myself. A strong indignation originally induced me to speak of the proceedings of the Evangelicals in rather plainer terms than its advocates have recently been accustomed to hear. What others have said, anonymously, in reviews and magazines, I have spoken openly in my own person ;

thereby gaining attention which anonymous statements would not have obtained; though at the same time rendering myself the butt for shafts from various quarters.

My readers will, perhaps, be somewhat amused by the following extract from the *Record*, contained in a review of my second pamphlet on the "Real Danger of the Church :"

"The inclination of our mind is to believe that he (Mr. Gresley) is already a member of the Church of Rome, holding a dispensation to remain in the Church, so as to work with an effect towards Catholic objects, which it were impossible for him to attain if he had avowedly apostatised."¹

Now, had I been disposed to prosecute the editor for a libel injurious to my character and interests, I suppose this would have been a good opportunity. I prefer, however, simply to use this passage as an example of that disgraceful system of slander by which the Puritan party brand the personal character of those who dare to oppose their mischievous course. Many persons will doubtless say, "Why take notice of what is said in such a paper as the *Record*? No one believes a word that it asserts." It may be very true that, amongst my friends, and those who know the character of my writings, such an absurd calumny, so far from injuring me in their opinion, is simply ridiculous. But it must be remembered, such is the extreme ignorance and party-spirit existing, that there are a great many ill-informed persons, nay some of

¹ Record for November 9, 1846.

station and comparative intelligence, who implicitly believe the statements of the *Record*, supposing that there must be some foundation for its assertions. Hear the *Record's* own boast. The editor says that there are

“Thousands [of people who] constantly read the *Record*; and not only in the United Kingdom, the continents of Europe and America, but very strikingly in India, the influence of the *Record* is felt and its value appreciated; so that we know that even up to the bosom of the Himalayan mountains, Mr. Gresley's character will be duly appreciated from what we have now written.”

This grave avowal of *malice prepense* may appear to some a very laughable matter; but really it is no joke to those who suffer from it. I may not much care what is said of me at the foot of the Himalayan mountains; but it is not pleasant to be looked on as such a monster of hypocrisy by my respectable Evangelical neighbours, who reside within sight of the three spires of Lichfield Cathedral. Besides, a vague report of this nature, however utterly unfounded, is of course calculated to injure my credit as a writer; and such, no doubt, was its object. But how utterly unworthy of a Christian controversialist is it to seek to injure the reputation of an opponent by such base calumnies!

I have, on a former occasion, appealed to the leaders of the Evangelical party by name, in the hope of inducing them to put down and discountenance this system of personal slander; but in vain. I am sorry to say, that the only effect of my appeal was,

a reproachful letter from one of them. I now make my appeal to men of influence and moderation, to consider what must be the character of a party which compasses its objects by such means. This is but a specimen of the mode in which the Anglican party is continually assailed. The most approved plan is, to couple the names of men of the Anglican school with the names of those who have gone over to Rome. Thus the editor of the *Record* persists in coupling me with Mr. Ward and Mr. Oakely, though I proved to him by quotations from my own writings, that, as regards the former, I had long ago distinctly recorded my disapprobation of his principles. Still he repeats the slander. Mr. Close, again, tells the people of Cheltenham that I am, or have been, the "bosom friend" of Mr. Newman, a gentleman in whose company I have never been but once for five minutes in my whole life.

The same mode of attack has been adopted by Mr. Faber, in a long letter which he has published in answer to my "Second Statement."¹

"The open apostacy of Mr. Newman, after his now acknowledged twelve years of concealed Papistry, has placed Mr. Gresley and his associates in no very enviable position. This he evidently feels; and thence, naturally enough, attempts to extricate himself. 'To a certain extent,' he tells us, 'and before the principles of each were fully understood,' Mr. Newman with his seceders, and Mr. Gresley with his remainers, 'acted and sympathised together. But now,' he goes on to state, 'the difference is marked; and the separation defined for ever.' Here, I take it, is the pinch."²

¹ See the Churchman's Monthly Magazine, Sept. 1846.

² P. 5.

Why could not Mr. Faber fairly quote the whole passage, which would have explained itself? “ True (I said) that to a certain extent, and before the principles of each were fully understood, they have acted and sympathised together. *Reverence for the Church was their bond of union.* But now the separation is marked and defined for ever. *They who, in their zeal for the Church, fixed their views on the Romish Pontiff, have withdrawn from us. Those who remain look to the Church of England as their spiritual mother.*”

“ I never heard [he goes on to say] that either Mr. Gresley or his associates started a single objection to the *principles* of Mr. Newman, up to the very moment of his open apostacy ; that is to say, I never heard that they reprobated the *principles* either of Tract 90, or the non-natural sense.”

In answer to this, I would beg to refer Mr. Faber to a passage written by myself almost immediately after the publication of that celebrated tract. Speaking of the Tract-writers, these are my words: “ In Tract 90 I do not hesitate to say, that they appear to me to have disregarded their own motto, ‘ If the trumpet give an uncertain sound, who shall prepare himself for the battle ? ’ I consider that there is one real meaning, if we could but discover it, whether of a passage of Scripture, or an article of the Church. *And I can never admit that it is right to consider what a thing may mean: we ought to look to what it does mean.*”¹

Of course Mr. Faber may say, when his want of

¹ Bernard Leslie, p. 249. Fifth edition.

accuracy is exposed, that “he never heard” that I had stated a single objection to the principles of Tract 90, or the non-natural sense. Yet the way in which Mr. Faber has made his statement, while it affords him this loop-hole to escape the charge of actual misstatement, evidently conveys much the same impression to the reader, as if he had made a positive assertion.

But whatever may have been the state of Mr. Faber’s information with respect to my individual views, he ought surely, as a literary man, and one involved in the controversies of the day, to have been well aware, that, if any disclaimer on my part had escaped his notice, others, of the same principles with myself, had loudly and publicly remonstrated against the progress of Romanizing views long before the time of Mr. Newman’s defection. He must surely have known, at least every body else who was at all interested in the progress of opinions on such matters, was well aware of the publication of Mr. Palmer’s *Narrative of Events connected with the publication of the Tracts for the Times, with Reflections on existing tendencies to Romanism*; in which the strongest protest was made against the Romanizing tendencies of a certain party.

In order to shew the decisive and unmistakable character of Mr. Palmer’s protest, I shall here set down a few extracts from it :

“Within the last two or three years (he says), a new school has made its appearance. The Church has unhappily had reason to feel the existence of a spirit of dis-

satisfaction with her principles, of enmity to her Reformers, of recklessness of her interests. We have seen in the same quarter a spirit of almost *servility* and *adulation* to Rome ; an enthusiastic and exaggerated praise of its merits, an appeal to all deep feelings and sympathies in its favour, a tendency to look to Rome as the model and standard of all that is beautiful and correct in art, all that is sublime in poetry, all that is elevated in devotion. So far has this system of adulation proceeded, that translations from Romish rituals and ‘Devotions’ have been published, in which the very form of printing, and every other external peculiarity, has evinced an earnest desire for uniformity with Rome. Romish catechisms have been introduced, and formed the models for similar compositions. In conversation, remarks have been sometimes heard, indicating a disposition to acknowledge the supremacy of the see of Rome, to give way to *all its claims*, however extreme, to represent it as the conservative principle of religion and society in various ages ; and, in the same spirit, those who are in any way opposed to the highest pitch of Roman usurpations are sometimes looked on as little better than heretics. The Gallican and Greek churches are unsound in their opposition to the claims of Rome. The latter is held to be separated from Catholic unity. The ‘See of St. Peter’ is described as the centre of that unity ; while our state of separation from it is regarded not merely as an evil, but a sin—a cause of deep humiliation—a *judgment for our sins* ! The blame of separation, of schism, is openly and unscrupulously laid on the English Church ! Her Reformers are denounced in the most vehement terms. Every unjust insinuation, every hostile construction of their conduct, is indulged in ; no allowance is made for their difficulties, no attempt is made to estimate the amount of errors which they had to oppose. Displeasure is felt, and expressed, if any attempts are made to expose the errors, corruptions, and idolatries, approved in the Roman com-

munion. Invocation of saints is sanctioned in some quarters ; purgatory is by no means unacceptable in others ; images and crucifixes are purchased, and employed in aid of private devotions ; celibacy of the clergy and auricular confession are acknowledged to be obligatory. Besides this, intimacies are formed with Romanists, and visits are paid to Romish monasteries, colleges, and houses of worship. Romish controversialists are applauded and complimented ; their works are eagerly purchased and studied ; and contrasts are drawn between them and the defenders of the truth, to the disadvantage of the latter. The theory of development advocated in the writings of De Maistre and Möhler (Roman Catholic controversialists), according to which the *latest* form of Christianity is the most perfect, and the superstitions of the sixteenth or eighteenth century are preferable to the purity of the early ages, is equally sanctioned, advocated, avowed. In fine, *menaces* are held out to the Church, that if the spirit which is thus evinced is not encouraged, if the Church of England is not ‘un-Protestantized,’ if the Reformation is not forsaken and condemned, it may become the duty of those who are already doubtful in their allegiance to the Anglo-Catholic communion, to declare themselves openly on the side of its enemies. I have no disposition to exaggerate the facts of the case ; all who have had occasion to observe the progress of events will acknowledge the truth of what has been said. I would only add, that I hope and believe that the spirit which has been described is only to be found amongst a *very small section* of those who are popularly connected with the advocates of Church principles. I believe it is no secret that the authors of the Tracts (several of them at least), however they may think themselves obliged to tolerate such excesses, are embarrassed by them, and deplore their occurrence. I believe that the great body of their immediate friends concur in this feeling ; and, most assuredly, the advocates of Church principles in

general most strongly disapprove of the spirit which has now been described.”¹

“ We have often privately protested against the principles developed in the *British Critic*; and yet the writers in that periodical have deliberately continued in their course, under the full and avowed consciousness that it is displeasing to the firmest friends of Church principles.”²

“ Our remonstrances are disregarded; the interests of the Church of England are avowedly set aside; it cannot, therefore, be any matter of surprise, if the friends of the Church, if the advocates of her principles, feel themselves obliged *to disclaim any alliance, as to views and opinions, with those who have themselves proclaimed their alienation.*”³

“ I deeply regret the necessity of speaking thus strongly and severely. Occasional errors, such as we saw in the Tracts, may be excusable; but when the mistake is perpetuated, when it is canonised, and propagated, and multiplied from day to day, the evil becomes intolerable, and calls for the public disapprobation of Churchmen. The admission of such articles as that on ‘ Bishop Jewell’ into the *British Critic*, the *tone and principles* of that periodical in general, and the measures of the party which it represents, have compelled me to break silence at length, and to state my dissent from their views; and I am deeply thankful to be enabled to add, that *all the advocates of Church principles with whom I have been able to communicate concur in disclaiming the doctrines of the British Critic.*”⁴

“ I should not speak thus, had I not ascertained the sentiments of many influential friends of Church principles, who have looked with pain and uneasiness on the course of events for the last two or three years. Their opinions ought no longer to be misunderstood. Their cause should be no longer mingled with doctrines and practices alien to it.”⁵

¹ Pp. 44-46. ² P. 48. ³ P. 49. ⁴ P. 68. ⁵ P. 69.

It is of small importance to add, that I myself was one of the persons with whom Mr. Palmer consulted with reference to the publication of his protest ; and that I fully concurred with him, that the time was come when it was absolutely necessary for us to dissociate ourselves from those who had left the principles of the Church of England, and were advocating those of Rome. It was in consequence of the concurrence of very many besides myself, that Mr. Palmer published his protest, which at once caused the breaking up of the Romanizing party. The *British Critic*, which was their acknowledged organ, was immediately discontinued ; and the *English Review* substituted for it, under the editorship of Mr. Palmer.

How Mr. Faber or Mr. Close should have been ignorant of these matters it is difficult to conceive ; but, after the information which I now give them, I trust that, if they value their reputation as honest men, they will not again accuse me, or those who think with me, of having made no disavowal of the principles of the Romanizers up to the time of their secession.

But Mr. Close takes a somewhat different view. His notion is, that if the Anglican clergy have not gone to Rome, or do not intend, yet that, properly, they ought to do so. It is only because they are inconsistent or dishonest persons, and in proportion as they are so, that they have not followed the rest. The obvious reason of this most unjust charge is, of course, that Mr. Close is profoundly ignorant of the difference between the principles of the Church of

England and the Church of Rome. Mr. Close and his friends consider doctrines and practices to be Romish, which are in fact strictly Catholic and Anglican. Take, for instance, the doctrine of Baptismal Regeneration. Mr. Carus Wilson says plainly that Baptismal Regeneration is a Popish doctrine. On referring to the Baptismal Service of our own Church, any one will find that the doctrine is strictly Anglican. This is but one instance of many that might be named; such as, the apostolical succession, the power of the Church to absolve sinners, &c.¹ What do all these cases prove? *Clearly, not that we are Romanizers; but that Mr. Close and his friends are Dissenters.*

But, says Mr. Close, "there is such a propensity Romeward in those who once embrace Tractarian theology, that if they are honest, and in proportion as they are honest, they must ultimately be precipitated into the arms of Rome."

And again, by way of illustration: "They have arrived at the 'Appii Forum, and the Three Taverns;' what is to prevent them going on to Rome?"

Now this is all mere assumption, and opinion unsupported either by probability or fact. Why should a man desiring to go to one place proceed to another? If Appii Forum, or the Three Taverns, is the place he desires to go to, why should he, having got there, go on to Rome? It is much the same as to

¹ See the service for Visitation of the Sick: "Our Lord Jesus Christ, who hath *left power in the Church to absolve all sinners* who truly repent and believe in Him," &c.

say, that if a person sets out from the outskirts of Cheltenham to attend St. John's chapel, he must needs go on to the parish church. The illustration is nonsensical, but not more so than the proposition intended to be illustrated. Why should a person moving in opinion from one erroneous extreme to the right mean, be constrained to go beyond it to the opposite extreme? Why should a Dissenter, conforming to the Church, be supposed in danger of going on to Romanism? Why should Mr. Close, standing as he does at the verge of ultra-Protestantism, fear that, if he became a good Churchman, he might be hurried farther than he intended, and go on to Rome? Men are not like pendulums, swinging to and fro without the power of standing at a fixed point. Weak and unstable as we are by nature, the grace of God is sufficient to guide us to the truth, and to keep us there, if we be but true to ourselves.

But let us appeal to facts. It is well known that in consequence of the publication of certain tracts and other works, which set forth the lamentable state of defection from its true principles and practice to which the Church in this country had fallen, many thousands of the most intelligent and best-educated persons in the land did, in the course of a few years, become zealously affected for the restoration of the Church to her true position. A great energy was kindled in the cause, which even Mr. Close admits to have been productive of at least much apparent good. Presently, in consequence, as I verily believe, of the injudicious and harsh treatment which they met with, certain over-

eager and unstable persons, many of whom, by the way, were originally Evangelicals, began to go beyond the principles and practice of the English Church ; and, eventually, one hundred and forty, or thereabouts, left their own Church, and went over to Rome. Are those thousands of persons who remain stedfast members of the Church, and intend, by God's help, to live and die in her communion, and desire nothing so much as her interest and advancement,—are these to be taunted and suspected because certain others have deserted? Does the defection of these few prove that it was wrong to seek to restore Church principles? Are we to go back to carelessness, irreverence, and Puritanism, because others have gone too far in the opposite extreme? Mr. Close's facts fail him equally with his arguments. It is manifest that there is not this inevitable "propensity Romeward" that he asserts, from the fact that not one in a thousand of those persons who joined in the movement have gone to Rome, or ever thought of doing so.

The truth is, that the two parties in the movement are, and always were, essentially distinct. They sympathised and acted together as long as the object in view was the improvement and restoration of the English Church ; but as soon as it became evident that one party had gone beyond the bounds of moderation, and were deserting the Church of their Baptism, then those whose sole object was the good of that Church began at once to remonstrate ; and, as has been proved from the evidences which I have adduced, when our remonstrances failed, we formally separated ourselves

from them. Now such undeniable facts as these will, I trust, convince all fair and reasonable men, and especially those whose station and character give them weight, that the vulgar charges of Romanizing, so perseveringly reiterated against men who have all along consistently maintained the cause of the Church of England, are not only absolutely untenable, but also ungenerous, and disgraceful to all those who make them. And if those in authority are convinced that such is the case, then, I think, we may reasonably appeal to them, that they do us the justice to discountenance such unfair accusations, which amount to something very like persecution. When, for instance, a clergyman gets up and asserts at a public meeting that no less than thirty clergy of the Church of England are in reality Papists, and have a dispensation from the Pope to continue to hold preferment in the English Church; and when challenged is utterly unable to prove his assertion; I think nothing less than a public reprimand ought to have been administered by the Bishop of the diocese to the clergyman who made such an assertion, if not for dishonesty, yet for gross indiscretion, in bringing unfounded accusations against his brethren. Mr. Close's delinquency is not perhaps so great as Mr. Hobart Seymour's, inasmuch as he deals in injurious insinuations rather than in false statements of facts. Yet it is surely most reprehensible in Mr. Close also, and most injurious to the peace of the Church, to express and publish opinions respecting the probability of a large number of his brethren being about to apostatize to Rome, when he

has not the slightest ground either of probability or fact for such an assertion. What hope is there of peace or charity remaining in the Church, if such unfounded accusations are to be promulgated without censure?

Since the publication of my second pamphlet, Mr. Close has delivered three lectures, a sermon, and divers speeches, in answer to various topics to which I had adverted: but, singularly enough, he shrinks from the question on which the whole of my argument is based. The objections which I have alleged against the party to which Mr. Close belongs, are simply these,—that they corrupt and deny some of the fundamental doctrines of the English Church; that they adopt the Zuinglian or Puritan doctrine of the Sacraments; and, especially, that they deny the undoubted doctrine of the Church, that each child baptised according to our ritual is regenerated; while, with the greatest inconsistency, they scruple not to declare in so many words to the people, and also thank God, that each child *is* regenerated. This proceeding of theirs is, in reality, going much farther than using language in a non-natural sense. To use words in a non-natural sense, is to use them in a sense which they *will* bear, though not obviously or naturally. But to deny that each child is regenerated, and to tell the people that it is so, is a direct contradiction in terms. The doctrine of baptismal regeneration is, as I have contended, no mere isolated doctrine, but the foundation on which the Christian life, as set forth in our Church services, is based. So

that the denial of this fundamental doctrine entirely disarranges and perplexes the whole Christian system. I have also shewn that the Evangelical or Puritan party are endeavouring to foist their system upon the country by very questionable means, especially the procuring for themselves offices of weight, and the securing the appointment of a vast number of functionaries of their own stamp. These and various other subordinate matters I alleged.

Mr. Close, in his several replies to my second pamphlet, alludes to almost all the other matters, but has, for the present, carefully abstained from all discussion of the main question, namely, what is alleged respecting the heterodoxy of his party—if it be not in truth a heresy amounting to denial of a doctrine of the Universal Church, at any rate a flat contradiction of the formularies of our own pure and orthodox branch.¹

¹ It cannot be expected that I should advert to all Mr. Close's lectures and speeches, &c., which contain a great many glaring inconsistencies. Take the following instances. In speaking of persons who have left the Church of England on account of her permitted corruption, I have said, "I think these persons decidedly wrong. Rome is still more corrupt than we are, nor is our own amendment so hopeless." To this Mr. Close says, "I charge Mr. Gresley with maligning his own Church, and depreciating her for the purpose of palliating Roman apostacy. . . . I hesitate not to charge him with using language here in defence of the apostates, which is not the language of a cordially attached member of our beloved Church." (See Mr. Close's second lecture.) Who would have supposed, that in a former pamphlet Mr. Close should have said, "I am as much dissatisfied as Mr. Gresley is (though on opposite grounds) with her state," *i. e.* the state of the Church. The sole reason of

In expectation of Mr. Close's promised explanation on the subject, I turn to the letter of Mr. Faber, in which the doctrine of baptismal regeneration is discussed at some length ; and I the rather avail myself of Mr. Faber's explanations on the subject, because they remarkably agree with the published doctrines of the Puritans, which were formally condemned at the last revision of our Prayer-Book in the year 1662.

The object of Mr. Faber's letter is manifestly this. He desires to give the sanction of his age and station and reputed learning to the practice of persons accepting office in the English Church when they do not believe its doctrines. His wish is, to countenance those persons who do not believe that all children who are baptised according to the services of our Church are regenerated, in declaring to the people that each child which they baptise *is* regenerate ; and thanking God that it is so. Mr. Faber wishes to prove that persons can, without blasphemy and dishonesty, thus teach the people in words the exact contrary of what they believe in fact ; and he evidently thinks that his name and station will serve to prevent any misgivings or qualms of conscience in those who are in the habit of enacting this apparent mockery.

my dissatisfaction is, simply because she is not allowed to maintain her own doctrine and discipline. What Mr. Close's reason may be I know not.

I have to compliment Mr. Close, however, on a very great improvement in his manner of controversy, and the comparative freedom of his last three lectures from that flippant supercilious tone which characterised his "Apology."

I will first give Mr. Faber's notion of infant Baptism in his own words, and with all his own capitals and italics, in order that there may be no danger of misrepresentation.

“ In the 25th Article (he says), the Church determines, respecting each of the two Sacraments, that, ‘ in such *only*, as WORTHILY RECEIVE the same, they have a wholesome effect or operation :’ but she is silent as to the *cause* of this UNWORTHINESS ; whether it be the circumstance of the individual *himself*, by *his own* voluntary act and deed, resolutely placing an impediment in the way ; or whether it be the circumstance of that inherent unworthiness, which is not *his own* voluntary act and deed, but which, in common with all mankind, he has *inherited* from the fall. Our Church distinctly assigns the *latter* as an impediment, which must be obviated, as the Catechism rightly teaches us, by a preparatory divine infusion of the requisites of Faith and Repentance, of course, *juxta modum recipientis* : but she is silent respecting the *former*. No doubt, the *voluntary* placing of an impediment in the way by the individual *himself* will destroy what our Church calls the wholesome effect or operation of Baptism : but, unless I wholly misunderstand Mr. Gresley, he would represent our Church, as making *a direct act of volition* the ONLY impediment to a salutary reception of Baptism. Our Church, on the contrary, shews, that she makes the *in-voluntary* circumstance of our all being by nature born in sin and the children of wrath an impediment, yea, a standing impediment, by the very fact of her prescribing the *preparatory* remedy of Faith and Repentance.”¹

“ He contends, that all infants, *as such*, must be worthy recipients, because they *themselves* place no impediments in the way : whence he maintains, very correctly, *provided his*

¹ P. 697.

premises be sound, that ALL baptised infants must needs be regenerated in Baptism.

“(1.) If he could *prove* this somewhat gratuitous assumption of premises, there would be an end to the question: and, if we declined, merely on his private judgment, to convict his ‘Evangelicals or Puritans’ of *heresy*, we certainly must acknowledge them to be altogether in *error*. But where is *proof*, that ALL infants, *as such*, or *quoad* infants, *are* worthy recipients?

“Mr. Gresley replies: that they *themselves*, by an act of *their own volition*, place no other impediment in the way than their simple infancy; which simple infancy our Church, indisputably and most rightly, holds to be *no* impediment to their worthy reception of baptism.

“(2.) Granted: but what then? How does the acknowledged physical impossibility of *themselves*, by an act of *their own volition*, placing any impediment in the way, prove them, simply *quoad* infants, to be ALL worthy recipients: the condition, required by our Church for the beneficial operation of the Sacrament?

“Mr. Gresley throws no light on a point, which, by one writer and another of much the same School as himself, is as coolly taken for granted as if no question could possibly be raised thereupon.

“The Church of England, from which Mr. Gresley has sorely departed, acts far more wisely. Soundly and safely following Scripture, she determines, in her Catechism: that ALL are by nature born in sin and the children of wrath; and that, through Baptism when WORTHILY RECEIVED, these *born* children of wrath are *made* children of grace.

“Now it looks very like a contradiction in terms to say: that persons, born in sin and the children of wrath, are, *as such*, worthy recipients of baptism; no better reason for their alleged worthiness being assigned, than that they themselves,

while infants, are physically unable *themselves*, by an act of *their own volition*, to place any impediment in the way.

“ Would we, then, avoid, at once, this glaring contradiction, and the heresy of Pelagianism, we must admit: that, in the case of adults and infants alike, a prevenient act of grace must occur, to make worthy recipients of the naturally unworthy.

“ Accordingly, as I have already observed, our truly scriptural Church refers to such a prevenient act, when she determines Repentance and Faith to be the prerequisites of Baptism: which prerequisites we assuredly cannot have, unless they be *given* us of God.”

“ Perhaps I shall be told, that a denial of *universally* infused worthiness in infants is neither more nor less than virtual Calvinism. I am not apt to be terrified by the bugbear of names; and perhaps the less so in the present case, because, as Mr. Gresley peradventure may know, I am *not* a Calvinist. My reason for this is the very same as my reason for not being a Tractarian, or a Papist, or a Socinian: the total want of primeval testimony to wit.”¹

I have given this long quotation in order that Mr. Faber may state his own doctrine in his own manner. Stripped of unnecessary verbiage, it is simply this: that all infants are by reason of original sin unworthy recipients of holy Baptism, and consequently could derive no benefit from it; but that to some the Holy Spirit, by a prevenient act of grace, conveys the gift of Faith and Repentance, while to some the Holy Spirit does not convey this gift; that they who have this gift are regenerated, but that those who do not receive this gift are not regenerate. This is the doc-

¹ Pp. 698, 699, 700.

trine which Mr. Faber declares to be the doctrine of the Church of England, and not Calvinism.

Before proceeding to the refutation of Mr. Faber's position, I would just observe that the argument, even if true, does not in the least apply to the real point in dispute between us. My position was simply this, that those persons who do not believe that *all* infants baptised according to the office of our Church are regenerated, act with gross inconsistency, not to say dishonesty, in using a service in which they are required to declare to the people that each and every child *is* regenerated, and to call on them to thank God for it. Mr. Faber gives a long argument, from which he persuades himself that only *some* children are regenerated ; and yet he goes on declaring to his congregation, whenever he officiates, that *every* child *is* regenerated.

But now to turn to his argument. He declares it to be the doctrine of the Church that, in order that infants should receive the benefits of Baptism, it is necessary that "a prevenient act of grace should occur ;" and that "our truly scriptural Church refers to such prevenient act when she determines Repentance and Faith to be the prerequisites of Baptism."

A mere reference to the Catechism will shew that the doctrine of the Church is exactly opposite to that of Mr. Faber.

" Q. What is required of persons to be baptised ?

" A. Repentance, whereby they forsake sin ; and Faith, whereby they stedfastly believe the promises of God, made to them in that sacrament.

“ Q. Why, then, are infants baptised, when, by reason of their tender age, they *cannot* perform them?

“ A. Because they promise them both by their sureties ; which promise, *when they come to age*, themselves are bound to perform.”

Can there be a doubt that it is the doctrine of the English Church that faith and repentance are *not* necessary for infants as a “prevenient” condition, because, in fact, they “cannot perform” such condition ; but that, *when they come to age*, then they must perform the promises made for them, otherwise they forfeit the benefit which, by the free grace of God, was conferred on them?

The essentials of valid Baptism in the case of infants are declared in the service for the public admission of children into the Church, after having received private Baptism :

“ If those that bring any child to the Church to be baptised do answer that the same child is already baptised, then shall the minister examine them farther, saying, By whom was this child baptised ? Who was present when this child was baptised ?

“ Because *some things essential to this sacrament* may happen to be omitted through fear or haste in such times of extremity, therefore I demand farther of you,

“ With what matter was this child baptised ?

“ With what words was this child baptised ?

“ And if the minister shall find by the answers of such as bring the child, that *all things were done as they ought to be*, then shall not he christen the child again, but shall receive him, as *one of the flock of TRUE Christian people*, saying thus,

“ I certify you, that in this case *all* is well done, and according unto due order concerning the baptising of *this* child ;

who being born in original sin, and in the wrath of God, *is now*, by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life; for our *Lord Jesus Christ doth not deny His grace and mercy unto such infants.*

Now, supposing for a moment that Mr. Faber's explanation of the Church's doctrine is true, and that *some* only of the children washed with water, namely those who receive a prevenient gift of grace, are regenerated, and the rest are not so, I would ask whether it is possible for language to be devised so completely calculated, as this employed by the Church, to mislead and deceive the people? If words were invented, as the French diplomatist asserted, to conceal our meaning, would it be possible to apply words to this their intended use so completely as the Church has done, on Mr. Faber's hypothesis? First, "because some things essential to the sacrament may happen to be omitted," the minister is instructed to make certain definite inquiries of those who bring the child to be baptised, which being satisfactorily answered, he is directed to declare that "*all is well done*, and according unto due order, concerning the baptising of this child." And that there may be no doubt that this refers not merely to the *administration*, but to the *reception* also of the sacrament, he adds:

"Who being born in original sin, and in the wrath of God, *is now*, by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of eternal life; for God *doth not* [as Mr. Faber says in some cases He doth] deny His grace and mercy to such infants."

Further on, the minister again exhorts the people to the same effect :

“ Doubt ye not, therefore, but earnestly believe that He *hath* likewise favourably received *this present infant*.”

Further on still, the minister says :

“ Seeing now, dearly beloved brethren, that *this* child [and the same is said of *every* child] is by *Baptism* regenerated and grafted into the body of Christ’s Church, let us give thanks unto Almighty God for these *benefits* ; and with one accord make our prayers unto Him, that he may lead the rest of his life according to this beginning.

“ Then shall the priest say,

“ We yield Thee most hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church.”

And yet, after all these positive declarations and the most solemn thanksgiving, Mr. Faber tells us, that all the time the Church does not consider the child to be certainly regenerate ! What ! does Mr. Faber suppose that our Reformers were cheats and impostors, and wilfully intended to delude the people ? or that they did not know the meaning of the language which they used ? What other portion of our service or formularies can be named in which we are to take the sense as exactly contradictory to the import of the words ? What other doctrine can be named which is to be taken hypothetically ? Is the doctrine of justification by faith to be taken hypothetically, and only some who truly believe supposed to be justified, and some not ? Is the doctrine of the

resurrection hypothetical? are some to rise again, and some to sleep eternally? Why, then, is this single doctrine of the Christian creed, of "one Baptism for the remission of sins," to be considered hypothetical, so that some only have their sins remitted, and some do not? And if this be the true view, and Mr. Faber's hypothesis is right, why, we may still ask, are the services of our Church thus elaborately constructed to mystify and delude the people? And yet, again, how can men who view them in this light degrade themselves, and force their consciences, by condescending to use offices which they verily believe declare in words the precise contrary to what they mean in fact?

But Mr. Faber has another argument, which he puts forth in defence of his hypothesis.

We must again quote his own words at some length, in order not to run the risk of misinterpreting his meaning:

"The argument of the pamphlet," says Mr. Faber, speaking of my pamphlet, or rather my two pamphlets on the 'Real Danger of the Church,' "is professedly built on the WORDS of the office for infant Baptism. Every time the minister uses this office, argues Mr. Gresley, he expressly declares in so many WORDS that the baptised infant is regenerated. Now this office is used in the baptism of EVERY infant without exception. Therefore EVERY baptised infant is declared by the officiating minister to be regenerated. Hence the plain result is, that unless the officiating minister *believes* EVERY baptised infant to be regenerated, his *declaration* to that effect stamps him with deliberate dishonesty."

“ Mr. Gresley’s argument, I trust, is not weakened by my exhibition of it in the condensed form of a syllogism.”

[Mr. Faber has correctly stated my argument ; all I would except is this, that when I hold the persons who do so to be dishonest, I do not mean that I consider them persons who would pick pockets or cheat their neighbours. Mr. Faber must not fasten this odious interpretation upon my charge against them. I mean simply, that from habit, prejudice, party spirit, or some strange delusion, they have brought themselves, in this instance, to say what they believe not to be true. I speak, of course, of those who have turned their minds directly to the subject ; for it is very possible that there may be many clergymen who have taken the doctrine upon trust, and have been deluded by persons like Mr. Faber, who, with the authority of age and the reputation of learning, stand forward and tell their brethren in the ministry that they may use the services of the Church in a non-natural sense, or rather a sense contradictory of their literal one.]

“ But,” continues Mr. Faber, “ let us now mark what results from the explanation in his letter.

“ The pamphlet *totally pretermits* all reference to the office for adult Baptism. Yet the PHRASEOLOGY of the two is precisely the same. Consequently, if Mr. Gresley’s argument be valid in the one case, it must be equally valid in the other case. Let us see then how it will run.

“ Every time that the minister uses the office for adult Baptism, he expressly declares in so many words, that the baptised adult is regenerated. Now the office is used in Baptism of EVERY adult without exception. Therefore,

EVERY baptised adult is declared by the officiating minister to be regenerated. Hence the plain result is, that unless the officiating minister believes EVERY baptised adult to be regenerated, his *declaration* to that effect stamps him with deliberate dishonesty.

“ His (Mr. Gresley’s) zeal against the ‘Evangelical or Puritan party’ led him to quote against them the LANGUAGE of the baptismal office for infants. *Here* he fondly thought he had them on the hip. But unfortunately he did not look forward to the *consequences* of his principle : the principle, to wit, that *the office in question, by demonstrating the UNIVERSAL concomitance of regeneration upon Baptism, convicts all English clergymen who deny such universal concomitance of rank heresy and atrocious dishonesty.*”

This is one of those *argumenta ad hominem*, so efficacious sometimes in perplexing enemies, but so totally powerless for purposes of defence. Even if the parallel were true, it does not in the slightest degree mend Mr. Faber’s own position. Mr. Faber’s argument is just this. It is not dishonest in us, he says, to declare every baptised infant to be regenerated, though we do not believe it, because just the same thing is done in adult Baptism by every one, even by Mr. Gresley himself,—and so *we are all convicted of rank heresy and atrocious dishonesty.*

A strange argument truly, that because one party is heretical and dishonest, therefore another may be so! One would have thought that the circumstance of Mr. Faber and his friends being compelled to say what they do not believe in the service for adult Baptism, *as well as* in that for infant Baptism, was rather an additional argument for them no longer to officiate

as ministers of a Church which placed them in so degraded a position.

But the truth is, that if any one will take the trouble to turn to the office for "the Ministration of Baptism to such as are of riper years," he will at once see that Mr. Faber's argument is absolutely good for nothing. It begins with this rubric :

"When any such persons, as are of riper years, are to be baptised, *timely notice shall be given* to the Bishop, or whom he shall appoint for that purpose, *a week before at the least*, by the parents, or some other discreet person ; *that so due care shall be taken for the examination*, whether they be sufficiently instructed in the principles of the Christian religion ; and that they be exhorted *to prepare themselves with prayer and fasting* for the receiving of this holy Sacrament.

"And if *they shall be found fit*, then the godfathers and godmothers (the people being assembled upon the Sunday or holyday appointed) shall be ready to present them at the font immediately after the second lesson," &c.

I do not know whether Mr. Faber considers the rubric, as well as the rest of the service, as mere "phraseology ;" if he does, he will observe that the "phraseology" of the rubric (and indeed, as we shall presently see, of the after-service) is very different from that of infants. Indeed, it must be so from the necessity of the case. Here, a *week's notice* is to be given to the Bishop, or whomsoever he shall appoint ; *due care is to be taken* for the examination of the candidate, in order that he may be *sufficiently instructed*. It must, of course, be explained to him, that unless he comes with hearty repentance and true faith, his

Baptism will serve only to his greater condemnation. He is to be exhorted to prepare himself with prayer and fasting for this Sacrament ; and then, *if he shall be found fit*, he is to be admitted to holy Baptism.

How, then, can the officiating minister be accused of “rank heresy and atrocious dishonesty” in declaring this man to be regenerate ? My position was, that those who declare that each infant whom they baptise is regenerate, *when in their hearts they believe no such thing*, act a dishonest and inconsistent part. But where is the dishonesty and inconsistency in the baptism of adults according to the order of the Church ? The officiating minister has carefully examined the candidate, and *does* believe that he has found him fit ; therefore he believes that when he is baptised he receives the beneficial gift of the Spirit, and therefore he tells the congregation so, and calls on them to thank God for it. How can this be alleged as a parallel case to an officiating minister publicly thanking God that He has been pleased to regenerate an infant with His Holy Spirit, when he believes in his heart that the very child he has in his arms may very probably not have received that secret “prevenient” grace which he fancies is necessary ?

But it will be said, that the officiating minister cannot be sure that the adult candidate is sincere and really penitent and faithful. True ; but that does not affect his own honesty. He has taken due care to examine and instruct him, and verily believes him to be fit, else he would not baptise him. But in order to guard even against this possible mistake, and

that the people may not be misled, the Church puts into the mouth of the minister expressions quite distinct from the "phraseology" of infant Baptism. In the exhortation to the people in the office for infant Baptism, the minister says :

"Doubt ye not therefore, but earnestly believe, that He will favourably receive this present infant ; that He will embrace him with the arms of His mercy ; that He will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom."

In this passage it will be observed there is no reservation or qualification. Look now at the phraseology of the service for adults :

"Doubt ye not therefore, but earnestly believe, that He will favourably receive these present persons, *truly repenting, and coming to Him with faith* ; that He will grant them remission of their sins, and bestow upon them the Holy Ghost ; and that He will give them the blessing of eternal life, and make them partakers of His everlasting kingdom."

And yet Mr. Faber says that "the PHRASEOLOGY of the two [services] is exactly parallel!"¹ whereas, in the very matter on which the controversy turns, there is this broad and obvious distinction.

I trust I need not say more to prove that the arguments by which Mr. Faber endeavours to prop up his doctrine are as untenable and fallacious as the doctrine itself is dangerous and heterodox ; and that the offices of the Church of England, whether for adult or infant Baptism, so far from being mere

¹ P. 702.

“ words” and “ phraseology,” not intended to be received in their obvious sense, but in a sense directly the reverse, are, on the contrary, constructed with singular exactness and felicity to express the real doctrine of the Church in the different cases with which her ministers have to deal ; and, consequently, that persons who use that language in a reserved or non-natural sense, and declare to the people that all children are regenerated, when they believe that some are not, are acting a dishonest part, and are unfit persons to be ministers of the English Church.¹

I come now to the proof which I promised, that those doctrines maintained by Mr. Faber and Mr. Close, and by the Evangelicals generally (indeed, without professing which, no one is, properly speaking, of the Evangelical party,) are identical with those of the Puritans.

Both Mr. Faber and Mr. Close are exceedingly sore at being called Puritans. They consider it a term of “ scornful vituperation.” Mr. Close says, that he “ will not accept the term Puritan, which is so contemptuously applied to the Evangelicals ; for it is not only historically false, but discussionally unfair.” This remonstrance is really very unreasonable. They scruple not to heap all sorts of epithets on those who honestly desire to keep to the doctrine of the Church of England, attacking them under the names of Romanizers, Semi-Papists, Laudites, Tractarians, and various other titles ; but they are beyond measure

¹ See Appendix, Note A.

indignant at being themselves called by a name which, though it is not meant to be complimentary, is certainly not used as a nick-name or term of reproach, but simply as the fairest and most appropriate term which can be employed to describe their real character : for, of course, to concede to them, without qualification, their own favourite title of Evangelicals, is to acknowledge their doctrines to be according to Gospel truth, and brand oneself as an opponent of it. The hard names which the so-called Evangelicals lavish on others, and their extreme touchiness as regards their own designation of Puritans, shews only the pitch of confidence to which they have arrived ; insomuch that it is quite a surprise to them to find themselves and their doctrines seriously assailed.

It becomes, therefore, necessary for me to prove by documentary evidence, that the very doctrines which Mr. Faber and his friends advocate are the identical doctrines of the Puritans, who in times past trampled on our Church. And this I shall shew, first with regard to the subject more immediately before us, namely, that of Baptismal Regeneration ; and secondly with regard to various other doctrines, practices, and opinions, which are common to Evangelicals and Puritans, and shew their identity.

Let us turn to the records of the proceedings of the Savoy Conference.

And first I would remind my readers, that the Puritans had at that time been for more than a century troubling the Church. Dissatisfied originally with

the Reformation, desiring to assimilate the English Reformation to the Continental, thereby destroying the Church instead of reforming it, they did, after the lapse of two reigns, effect their purpose, and overturn both Church and State. Then came the Restoration, and the Puritans were called to account. The Savoy Conference was held. The Puritan demands were deliberately considered, and finally rejected by the Bishops; and the Puritans were obliged to leave the ministry of the Church, and become either dissenting preachers, or go into lay communion. Now, if it should appear that the demands of the Puritans at the Savoy Conference, which were rejected—and in consequence of the rejection of which, two thousand ministers, as it is calculated, were deprived of their office—are the very same as those of the modern Evangelicals,—not only will the identity of the two parties be established, but also a strong proof afforded that the present Evangelicals, if they do not retract their unsound opinions, have no business whatever as officiating ministers in the English Church.

The account of the Savoy Conference is given at length in Cardwell's *History of the Conferences on the Book of Common Prayer*. The "Exceptions" of the Puritan party are enumerated, and then the answer of the Bishops. The following are extracts:

OF PUBLIC BAPTISM.

Exception of the Puritans.

"There being divers learned, pious, and peaceable ministers who not only judge it unlawful to baptise children

whose parents, both of them, are atheists, infidels, heretics, or unbaptised, but also such whose parents are excommunicate persons, fornicators, or otherwise notorious and scandalous sinners; we desire they may not be enforced to baptise the children of such, until they have made due profession of their repentance.”¹

The answer of the Bishops is as follows :

“ *Until they have made due profession of repentance.*”

“ We think this desire to be very hard and uncharitable, punishing the poor infants for the parents’ sakes, and giving also too great and arbitrary power to judge which of his parishioners he pleaseth, atheists, infidels, heretics, &c. Our Church concludes more charitably, that Christ will favourably accept *every* infant to baptism, *that is presented by the Church according to our present order.* And this she concludes out of Holy Scriptures (as you may see in the office of Baptism), according to the practice and doctrines of the Catholic Church.”²

Afterwards the Bishops say :

“ The effect of children’s baptism depends neither upon their own present actual faith and repentance (*which the Catechism says expressly ‘they cannot perform’*), nor upon the faith and repentance of their natural parents or pro-parents, or of their godfathers or godmothers: *but upon the ordinance and institution of Christ.*”³

Here it is evident that the very doctrine, so elaborately brought out by Mr. Faber, is distinctly and formally condemned by the Bishops who restored and revised our present Prayer-book at the last settlement of it, under which we are now living; for it is the

¹ Cardwell’s Conferences, p. 323.

² *Ib.* p. 355.

³ *Ib.* p. 357.

form of the Book of Common Prayer to which every Clergyman now declares his assent and consent.

But to proceed with the objections of the Puritans :

*The second Prayer before
Baptism.*

“ May receive remission of sins by spiritual regeneration.”

In the Prayer after Baptism.

“ That it hath pleased Thee to regenerate this infant by Thy Holy Spirit.”

Exception.

“ This expression seeming inconvenient, we desire it may be changed into this: ‘ May be regenerated, and receive remission of sins.’ ”

“ We cannot in faith say that every child that is baptised is ‘ regenerated by God’s Holy Spirit,’ at least it is a disputable point; and therefore we desire it may be otherwise expressed.”¹

Here it will be observed, that it is admitted by the Puritans that the officiating minister, when he uses the prayer in question, *does* “say that every child is regenerated by God’s Holy Spirit,” which the Puritans declare that they cannot “in faith” agree to.

The note of the Bishops in answer to these exceptions is remarkable :

“ § vi. p. 24. ‘ Receive remission of sins by spiritual regeneration.’ Most proper (say the Bishops); for *Baptism is our spiritual regeneration* (St. John iii.). Unless a man be born again of water and the Spirit, &c. And by this is re-

¹ Cardwell’s Conferences, pp. 324, 325.

ceived remission of sins (Acts ii. 3). Repent and be baptised every one of you for the remission of sins. So the Creed: one Baptism for the remission of sins.”

“§ vii. p. 24. ‘*We cannot in faith say that every child baptised is regenerate, &c.*’ Seeing that *God’s sacraments have their effects when the receiver doth not ‘ponere obicem,’ put any bar against them (which children cannot do)*; we may say in faith of *every* child that is baptised, that it is regenerated by God’s Holy Spirit; and the denial of it tends to Anabaptism, and the contempt of this holy sacrament, as nothing worthy, nor material whether it be administered to children or no.”¹

Of the Catechism.

“In my Baptism, wherein I was made a child of God, a member of Christ, and an inheritor of the kingdom of heaven.”

Exception.

“We conceive it might be more safely expressed thus: ‘Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the heirs (rather than inheritors) of the kingdom of heaven.’”²

To which the Bishops answer :

“§ ii. Ans.2. We conceive this expression as safe as that which they desire, and more fully expressing the efficacy of the sacrament according to St. Paul, the 26th and 27th Gal. iii., where St. Paul proves them all to be children of God, because they were baptised, and in their Baptism had put on Christ: ‘if children, then heirs,’ or, which is all one, ‘inheritors.’ Rom. viii. 17.”³

These extracts are conclusive; they prove beyond

¹ Cardwell’s Conferences, p. 356.

² Ib. p. 326.

³ Ib. p. 357.

dispute, that, on the question of Baptismal regeneration, not only were the sentiments of the Puritans essentially the same as those of modern Evangelicals; but also that the question was formerly discussed and decided against them by the Bishops. And the Puritans or Evangelicals of that day did, in consequence, relinquish their ministerial office in the Church of England.

But the identity of doctrine and sentiment in Puritans and Evangelicals is by no means confined to the Baptismal service. It pervades their whole system.

The following are among the suggestions of the Puritans, in which the similarity of feeling with modern Evangelicals is obvious. They desire :

“That there be nothing in the Liturgy which may seem to countenance the observation of Lent as a religious fast.”¹

“That the religious observances of saints’ days appointed to be kept as holydays, and the vigils thereof, without any foundation (as we conceive) in Scripture, may be omitted.”²

“That the gift of prayer being one special qualification for the work of the ministry bestowed by Christ in order to the edification of His Church, and to be exercised for the profit and benefit thereof, according to its various and emergent necessity, it is desired that there be no such imposition of the Liturgy, as that the exercise of that gift be thereby totally excluded in any part of public worship.”³

They judge it “unwarrantable” :

“That public worship may not be celebrated by any minister that dare not wear a surplice;”

¹ Cardwell’s Conferences, p. 306.

² *Ib.*

³ *Ib.*

And :

“That none may baptise, nor be baptised, without the transient image of the Cross.”

They desire that at the distribution of the bread and wine to the communicants :

“The minister be not required to deliver the bread and wine unto every particular communicant’s hand, and to repeat the words to each one in the singular number, but that it may suffice to speak them to divers jointly.”¹

In the order for the Visitation of the Sick, they desire :

“That the form of absolution be declarative and conditional, as ‘I pronounce thee absolved,’ instead of ‘I absolve thee,’ ‘if thou dost truly repent and believe.’”²

To which the Bishops answer :

“The form of absolution in the Liturgy is more agreeable to the Scriptures than that which they desire, it being said in St. John xx. ‘Whose sins ye remit, they are remitted,’ not ‘Whose sins you pronounce remitted;’ and the condition needs not to be expressed, being always necessarily understood.”³

The following are a few more extracts on not unimportant matters.

Before the Confession.

“Then shall the priest or the Bishop (being present) stand up, and turning himself to the people, say thus.”

Exception.

“The minister turning himself to the people is most convenient throughout the whole ministration.”⁴

¹ Cardwell’s Conferences, p. 321.

² Ib. p. 332.

³ Ib. p. 361.

⁴ Ib. p. 320.

On which the Bishops observe :

“ § vi. *Minister's turning.* The minister's turning to the people is not most convenient throughout the whole ministration. When he speaks to them, as in Lessons, Absolutions, and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit *that they should all turn another way*, as the ancient Church ever did. The reasons for which you may see, Aug. lib. ii. *de Ser. Dom. in Monte.*”¹

In respect to the general observance of the orders of the Church, the Bishops make the following wise remarks :

“ For preserving the Church's peace, we know no better nor more efficacious way than *one set Liturgy* ; there being no such way to keep us from schism, as to speak all the same thing, according to the Apostle.

“ This experience of former and latter times hath taught us : when the Liturgy was duly observed, we lived in peace : since that was laid aside, there hath been as many modes and fashions of public worship, as fancies. We have had continual dissensions, which variety of services must needs produce ; whilst every one naturally desires and endeavours not only to maintain but to prefer his own way before all others : whence we conceive *there is no such way to the preservation of peace as for all to return to the strict use and practice of the form.*”²

These are but a few points taken from the minutes of the Savoy Conference. The whole Conference itself, as well as other similar documents relating to preceding times, should be read by any one seriously

¹ Cardwell's Conferences, p. 353.

² Ib. p. 336.

desirous of understanding the merits of the question. And it will be manifest, that the dispute between the Puritans and Bishops of that day was, both as regards the spirit and many of its details, the same as that which is now going on between the English Church party and the Evangelicals; that the very same points which Mr. Faber and others now bring forward were then mooted and discussed; and that the formal and unquestionable decision of the Church was against the Puritan party, who did thereupon, under the name of Non-conformists, leave the ministry of the Church.

It may be urged, and has been urged, that this expulsion of the Non-conformists was a harsh measure; that they were zealous men, and should have been suffered to remain in the Church. But the truth is, that the Bishops had no alternative. If they had not insisted on maintaining the doctrine and discipline of the Church, in opposition to the wishes of the Puritans, they must have sacrificed the true doctrine, and given up the Church to them, to be modelled after their fashion. It was simply a question whether Puritan doctrine or Church doctrine should thenceforth be that of the Establishment.

And so it is at the present time: the circumstances are essentially the same; only that points of doctrine which were then discussed in Conference, and which, if there were a Convocation sitting, would be under formal discussion at the present time,—such, namely, as Baptismal regeneration, the power of absolution, and other doctrines which have been alluded

to,—are now less formally, but not less strenuously debated through the instrumentality of the press, the platform, and those other means by which, in the present day, public opinion is expressed and influenced.

And now, as formerly, it is on the part of Churchmen purely a matter of self-defence. We are contending for our very existence. If we cannot maintain our ground, we must submit to see the Church overrun by Puritans, as it was in times past—our whole system remodelled—and ourselves, unless we conform to a new establishment and a new system of doctrine, speedily driven from the Church. Eight thousand clergy were deprived of their livings by the Puritans at the Great Rebellion, because they would not conform to the usurped authority of the Assembly. Let no one, therefore, say that a similar breaking up of our Church is not within the range of possibility.

I have drawn my illustrations of Puritan doctrine chiefly from the records of the Savoy Conference, because that was the last great settlement of the English Church; and what was done then, is that by which we are now bound. But in truth, Puritanism has been troubling the Church ever since the Reformation. Read the records of the proceedings which took place just before the Great Rebellion, or at the Hampton Conference, or the controversies in the preceding reign; and it is abundantly manifest that the Evangelical party, which is now striving for mastery in the Church, is that old faction which has troubled our Israel from the beginning; which rendered the

reigns of Elizabeth and James unquiet and unsettled, trampled the Church under foot in the time of Charles I., and was itself formally ejected at the Restoration. Evangelicalism is not, as Mr. Close strangely enough declares, a new sect, which derived its origin from Wesley, and was brought to maturity by Simeon. If it were, that would in itself be sufficient cause for its condemnation. But it is the old leaven of dogged opposition to the doctrine and discipline of the Church, which has continually shewn itself through a succession of ages. The very same principles and doctrines and practices which came under discussion at the last settlement, and which, it was then hoped, were decided for ever, and pronounced extraneous to the English communion, are now revived and forced into notice—and this so precisely by the same arts and methods which once overthrew the Church, that the wonder is, how any one can fail to see the imminence of the danger. What are the Simeon Trust, and other kindred devices, but the very counterpart of the combination which existed before the Rebellion, to obtain possession of pulpits in populous places for the purpose of preaching Puritanism? What are the Committees of the Pastoral-Aid Society, the Church Missionary Society, and other societies, but the Committees of Triers revived, for the purpose of superseding the authority of the Bishops, and procuring the appointment of Puritan ministers. What is Mr. Close's opposition to the ornamenting of churches but the revival of the spirit of Will Dowsing and his associates, who "broke down with axes and hammers"

the carved ornaments of the house of God? What are the proposals of some to remodel the Prayer-book, excluding those portions which distinguish the Church from the sects, and the significant assertions of others that alterations had better not be made "just now," but evidences of the very same spirit, and instances of the very same mode of acting, by which, in former periods of our history, so much trouble and devastation has been caused? What are the disturbances at Exeter, and in other parts of the country, in opposition to the orders of our Bishops, but unmistakeable evidences of the determination of the Evangelicals to resort to violence, and use, if need be, the force of democratic assemblages, in defiance of lawful authority, as the Puritans did before them?

Owing to concurrent circumstances, the Puritans of the present day have so dexterously worked upon the minds of the people, that they have already to a great extent corrupted the middle classes, and have thereby acquired such power and influence, that, if they be not checked, the destinies of the Church will ere long be at their command. And surely history must be little more than an old almanac, if we may not gather from it, that the spirit of Puritanism which has been at work ever since the Reformation, and has once overthrown the Church, will assuredly do so again, if the power be allowed it.¹ Good-natured and easy people find it difficult to believe that there can

¹ Amongst other signs of the times, it is worthy of note that the Puritan party are preparing to introduce the spirit of religious controversy into the coming election for parliament.

be any real danger from persons who make profession of religion. How can we suppose that our respectable middle classes, and some highly distinguished noblemen and gentlemen who favour Evangelicalism, "such an admirable person as Lord Ashley," and even "persons upon the English and Irish Episcopal bench," are likely to work the overthrow of the Church? A mere glance at history will shew that precisely the same thing took place at the Great Rebellion. Lord Brooke was apparently a pious and earnest man—so was Fairfax—Cromwell himself made great pretensions to religion, and deceived many—the middle classes were, or seemed to be, imbued with a sort of religion. And yet, their religion being unsound, and not the religion of the Church, became the instrument of the Church's overthrow.

And so it may, and so it will be again, if Evangelicalism be suffered to have its way. There never was a time except that just alluded to, namely, the eve of the Great Rebellion, when the Puritan spirit was so dangerously active as at present. There may not be the same danger of any violent overthrow of Church and State—at least not from religious fanaticism—but of the gradual but sure corruption of the Church of England, the suppression of its distinctive doctrines, and sectarianising of its spirit, by the encroachments of Puritanism, I verily believe there never was the same imminent danger as in the generation in which we are now living. It may almost be doubted whether things have not already gone so far that the Church even now may be incapable of right-

ing herself until after an Ecclesiastical Revolution and Restoration. There is, however, a still worse fate that might befall us ; and that is, if through our apathy and timidity the Church should gradually and silently sink into the power of the Puritans, and become, like the continental communions, a mere Protestant sect. But I do not think that such will be its fate, because I believe that there are yet within the pale of the Church of England enough of good men and true, who, when they shall at length awake to the danger of their position, will stand up manfully and witness a good confession for the truth.

God grant that their awakenment to the necessity of exertion may not come too late!

In my former pamphlets I have pointed out at considerable length some of the methods by which the Puritans have gained so much influence, and are advancing onwards to the accomplishment of their purpose. Amongst the principal of them are, the constant vilification of the old orthodox societies, which have received the concurrent patronage of our Bishops—as, for instance, the National Society for Education, and the Society for Propagating the Gospel in Foreign Parts—and the founding other societies, of which they themselves shall have the exclusive control, as the Church Missionary Society, Pastoral-Aid Society, and others. It is to this particular department that the tactics of the Puritans are just now specially directed, namely, the foundation of societies which shall be under the control of their own

committees, and from which the authority of the Bishops shall be as much as possible excluded. They have made the experiment whether the Bishops will submit to such interference, and finding them patient, they are making the best of the opportunity. The most recent movement is the announcement in the *Record* of April 8, of the foundation at Cheltenham of "a new training-school for the education of masters and mistresses for the Church of England"—in opposition to the training-schools of the National Society, which are supported by all our Bishops. It is not concealed, but plainly avowed, that the cause of the aversion in which the National Society's schools are held by these modern Puritans, is because the doctrine of Baptismal regeneration is taught in them, and because the pupils attend a place of worship where the Liturgy of the Church of England is faithfully performed. And yet it is very probable that, in the present state of feeling, this new society will be tolerated, and perhaps encouraged—or at least not denounced—by those in authority; and our parishes will be inundated by a tribe of schoolmasters educated on principles directly hostile to the Church, whose children they are to teach.¹

Another similar scheme is the formation of a (so-called) *Church-of-England Society for Educating the Poor of Newfoundland and the Colonies*. This society, formerly confined to Newfoundland, is now about to extend its operations to the colonies in general.

¹ See Appendix, Note C.

Though professing itself to be of the Church of England, it

“Opens its doors to all who are willing to be instructed in the Holy Scriptures by its accredited masters, *without enforcing upon the pupils as an indispensable part of their instruction, the Catechism and other formularies of the Church.*”¹

Its fourth rule is, that

“The schoolmasters and catechists of the society shall be licensed by the Bishop; *their appointment, removal, and respective salaries resting with the Committee.*”

“The fullest security (says the Report) is given that *only such teachers will be appointed as shall have the entire confidence of the Committee*—inasmuch as their appointment rests *entirely* with the Committee, and equally, whenever they (*i. e.* the Committee) see cause, the power of removal.”

Here we have a set of men, who, on the strength of subscribing, some, it may be, a guinea, some two guineas, take upon themselves the appointment, and reserve to themselves the removal, of all the Church schoolmasters in the British colonies, at least wherever they find people willing to admit their impertinent interference. So that a minister of the Church in Newfoundland, or in New Zealand, having under him an able and confidential schoolmaster, may find him suddenly removed by this meddlesome Committee in London: just as one of the clergy in the diocese of Madras actually was recalled, in opposition to the wishes of the Bishop, by the Committee of the Church Missionary Society.

¹ See Report, pp. 9, 10.

But the great advantage proposed by the society is, the introduction into the colonies of Evangelical schoolmasters, who shall be a check on the Bishops ; for, as the *Record* says, with great *naïveté*, with reference to this very society, “the more objectionable the doctrinal views of the ecclesiastical persons (meaning the Bishops) in the colonies, the more striking and useful the contrast to be afforded by faithful teachers, *wisely selected and ably superintended*, teaching in the schools the evangelical and scriptural doctrines of the Church.” This will be particularly useful in the diocese of Newfoundland, the Bishop of which, in the belief of the editor of the *Record*, “holds and inculcates the frightful error of the spiritual new-birth of every infant brought to the baptismal font, and does not understand, and therefore cannot preach, the Gospel in its evangelical purity and truth !”¹

¹ Mr. Close has found great fault with me for saying that the *Church Missionary Society* was established in opposition to the principles of the *Society for Propagating the Gospel*, and has intruded upon its field of labour. In particular, with reference to India, he says, that, at the time of the establishment of the *Church Missionary Society*, the missions in that country had not been transferred, as they afterwards were, from the *Society for Promoting Christian Knowledge* to the *Society for the Propagation of the Gospel*, which was in reality an offshoot from it. But what difference can it possibly make to the argument, whether the *Church Missionary Society* interfered with the one Society or the other, of which the principles were exactly the same? It is just as if I were to be accused of misrepresenting Mr. Close, by saying, that he had committed a violent assault upon some person, when it turned out that it was the father that he assaulted—not, as was affirmed, the son. Surely Mr. Close does not think that he can persuade people that the *Church Mis-*

The same sort of interference is making stealthy but rapid progress nearer home, through the foundation of societies for the employment of Lay-readers. When the scheme was proposed to the Archbishop of Canterbury, he consulted with other Bishops, and plainly intimated his opinion, that the same funds would be better applied to the increase of the number of ordained ministers. Several of the Bishops, however, have assented to the employment of Lay-readers. It seems indeed a sound principle, that the Church should enlist in her service all the aid she can obtain; and if *properly trained* laymen are employed, *under proper regulations*, there appears to be no valid objection. Let charitable persons supply the funds, let the incumbent choose his own Lay-reader, and the Bishop approve and appoint him; and it would no doubt be a great help in many ways to the over-

sionary Society was not originally set up by persons who disapproved of the principles of the old Church-of-England societies, *i. e.* the Societies for *Promoting Christian Knowledge* and for *Propagating the Gospel in Foreign Parts*, and who, instead of giving their money and influence to forward the exertions of these old societies, which had long been the organs of the Church, and were supported by all the Bishops and principal Churchmen, chose to set up a society of their own on *different* principles, and therefore, of necessity (if Church-of-England principles be sound), on *wrong* principles, *i. e.* Evangelical or Puritan. The real object of the *Church Missionary Society* is, and always has been, to send out Evangelical or Puritan clergy as missionaries; and thus, under the conscientious impression, no doubt, that they are advancing the Christian faith, its supporters are in reality scattering over the world the seeds of the same divisions and contests which vex our own unhappy Church.

burdened parish Priest to have an assistant of this sort. But such a plan as this did not suit the views of the promoters of the scheme. Nothing would satisfy them but that they, instead of the Bishop and incumbent, must have the selection of the reader, and the privilege of inquiring into his qualifications. And still further, in order to push their opinions and interference, they must reserve to themselves even the right of removal—thereby establishing a perpetual interference in the parishes of such clergymen as will endure their meddling. Thus, under the pretence of providing for the wants of the destitute poor, these persons canvass a diocese, and get hold of the alms of charitable persons, which they forthwith apply to the furtherance of their own party schemes. They will, of course, indignantly disclaim the charge of obtaining money under false pretences. I do not accuse them of being guilty of worldly dishonesty ; they suppose, no doubt, that they are doing an infinite deal of good. They collect subscriptions from the public, and appoint persons of their own views exclusively, under the false impression that their own views are gospel views. One principal object is to secure the appointment of Evangelical agents, to the exclusion of all such as are “tainted with Tractarianism and its kindred errors ;” that is to say, all persons who believe and teach Baptismal regeneration, Apostolical succession, the power of the Church to absolve sinners, and other doctrines which distinguish the Church of

England from the Protestant sects ; such persons are carefully excluded, and those only appointed who are thorough-going Puritans.

This is the plain state of the case. This is literally the system that is creeping in amongst us. This is the way in which, step by step, here a little and there a little, the distinctive doctrines of the Church of England are being surreptitiously excluded from our dioceses, and a dictation and interference gradually established, which threaten to enslave the Church, and oust the Bishops from their authority. If all this be not of the very essence of Puritanism, no such thing as Puritanism ever existed. And if it do not work the speedy ruin of the Church, all history teacheth but in vain.

The points which I have endeavoured to establish, and which I do most earnestly entreat all Churchmen, especially those in authority, to consider, are these :

(1.) That Evangelicalism, wrongly so called, is the same in spirit, and in many minute particulars identical with that Puritanism which has for so long vexed the Church, and once trampled it under foot.

(2.) That by its activity, organisation, and popular arts, especially the unjust imputation of Popery against its opponents, this modern Puritanism has acquired a most dangerous hold over the middle classes, and some of the higher ; just as it did before the Great Rebellion.

(3.) That no adequate means are taken to prevent the spreading of the disease ; and consequently, that

it is likely to spread more and more, until it becomes inveterate and incurable.

It is impossible to say what may be the design of Providence with regard to our troubled Church; or to predict with certainty whether we are to go through another Puritan ascendancy or not;—at present things are evidently tending that way. Yet we have no reason to despair of Divine Providence opening some means of escape;—not, as Mr. Close most unjustly insinuates that I have wished, by causing the death of himself and others, who now are opposed to the Church and true religion; but by opening their hearts to the reception of the truth. Still, while we pray for aid from above, we must not neglect to look to the operation of secondary causes. God has not left His Church without means of safety: and, when we are in trouble and danger, to whom, under His own good Providence, are we to call for help but to those chief pastors whom He has set to govern the Church, and to “set in order the things that are wanting;” and who when they received their holy office, solemnly promised “to banish and drive away all erroneous and strange doctrines contrary to God’s word; and both privately and openly to call upon and encourage others to the same?”¹

Every one is well aware that the great majority of those who at present hold office or prominent station, are, or at least were, decidedly opposed in opinion to Evangelical or Puritan views.

Our Bishops are all, with scarcely an exception,

¹ See the Ordination Service.

supposed to be sound on the cardinal doctrine of Baptismal regeneration. They disavow the Zuinglian doctrine of the Sacraments; they believe the Apostolical succession and divine commission of the ministry; they approve of a decent ceremonial, and reverential character of divine worship; *they would gladly see, if the Puritans would allow it, the prescribed order restored in our services*; in a word, they are decidedly opposed, in feeling and theory, to Puritanism;—and, one would think, they could not but be well aware of the extreme danger of the reaction that is setting in towards that mischievous system.

Yet what is the obvious state of things at present existing? The Church of England is menaced, as we have seen, by two extreme parties—Romanizers and Puritans. The Romanizers are discountenanced, and rightly so; called to account, and checked; their party dispersed, broken, and driven from the Church. The Puritans, on the other hand, are not only tolerated, but sanctioned, encouraged, suffered to organise themselves, acquire power, intrude themselves every where, and this almost without rebuke, by those who in reality have no sympathy with them.

Surely it cannot be wrong or disrespectful to call on the Bishops, in the name of their high office, to remedy this most dangerous state of things. All we ask for is common justice and fairness. The same measure that they mete to those at one extreme, let them mete also to the opposite. If they discourage and condemn Romanizers, let them discourage and condemn Puritans. If they are careful not to ordain

or license the one, let them be equally careful not to ordain or license the other. And surely of the two, the Puritan extreme is much more to be guarded against than the opposite. Men are sufficiently alive to the danger of Romanism ; any symptom of extreme views on that side at once awakens alarm ; but they are blind to the danger on the other side. They suffer Puritanism to make its stealthy approaches, to spread its agents through their parishes, their schools, their colonies ; and meddle every where and work its mines, without rebuke or hindrance. And therefore it is clearly necessary that the watchful eye of authority should be the more constantly on the alert to guard the Church against this insidious foe.

Is it too much to ask our Bishops publicly to declare in their Charges, as some indeed have done, what is the true doctrine of the Church of England with regard to regeneration and other points in discussion, in order that the people may no longer be driven about by divers winds of doctrine, and deceived and led astray, to their great harm and danger ? Is it too much to expect our Bishops to discountenance those persons who band themselves together for the express purpose of spreading unsound doctrine ; and to put down those Committees which most presumptuously and dangerously assume to themselves the functions of examining, appointing, and removing curates, lay-readers, and schoolmasters. And if such persons contend that they have acquired these more than Episcopal rights by payment of their money, is it too much to bid their money perish with them, if

they think that the function of the successors of the Apostles, the appointment of men to the office of the ministry, can be purchased by gold? Is it too much to call on our Bishops to take these obviously necessary steps to secure the Church, of which they are rulers, from the domination of a faction which thus threatens to enslave it?

Let not our rulers suppose that the present contest is for the mere dominance of one or another set of men in the Church—that it is a mere struggle which school of opinions shall prevail—and that the Church will best be served by keeping the peace as long as possible between men who unreasonably dispute about unimportant matters. No, the real contest is, as I began by shewing, and now repeat, for the revival or extinction of practical religion. For, under cover of an assault on Popery and Romanizers within the Church, the Puritan party are, in reality, carrying on a war against that growing spirit of true holiness and practical piety which had begun to revive, and which, if encouraged and directed aright, might have produced the most precious and abundant fruits. Reverence, devotion, strictness of life, habits of self-examination, self-mastery, self-discipline, careful training of the young in ways of pure religion, devout and liberal almsgiving, frequent prayer and communion, humble confession of sins, confidential intercourse between God's ministers and the people—these, and a variety of pious habits, which are of the very essence of practical religion, and are in strict accordance with the letter and spirit of our own

Church, all these, under the name of Popery or tendency to Popery, are the subjects of attack or vilification. And the present struggle is for nothing less than the maintenance or extinction from the Church of that which, in reality, constitutes the practical basis of religion,—the building up of the soul and body of man in union with the Divine Head.

O that our rulers might be guided to view the question in this solemn light, and to feel that on the course which they shall take depends mainly, not only the external fortune of the Church, but the everlasting destiny of the multitudes who are its members! O that they might be led to discern, that the requirement of their sacred office is not merely to keep up the balance of parties, or preserve the peace between adverse controversialists; but that the question for them to decide is, whether they shall suffer the branch of God's Church, of which they are the divinely appointed governors, to sink to the level of a mere Protestant sect, her sacraments to be denied, her ordinances to be neglected, and her spirit to be quenched;—or whether they shall be instrumental, by their authority, in reviving the practice of true religion, the holy use of those sacraments and means of grace which God has ordained for the salvation of His children, and of that pure and spiritual worship whereby God's name is glorified, and the souls of men prepared for a place among the blessed!

APPENDIX.

NOTE A.

THERE is another view of the effects of valid Baptism which must not be forgotten—though I mention it here for the purpose of shewing that it is *not* connected with the present argument. This view is thus stated by the Bishop of Bangor in a letter recently addressed to Mr. Faber.

“The doctrine of the Catholic Church on this question in St. Augustine’s time, as expounded by him in his controversy with the Donatists, was as follows :

“That neither the validity nor the sanctity of Baptism, duly administered, is impaired by the unworthiness of the party baptising, or of the party baptised.

“That the validity and sanctity of Baptism depend on the presence of the Spirit in the ordinance ; and that neither the Spirit can operate without the water, nor the water without the Spirit.

“That since the baptism of unworthy recipients is, as is allowed on all hands, valid, they are not baptised with water only, but with the Spirit ; or, in other words, are regenerate.

“That such persons, nevertheless, do not partake of saving grace, but are born of the Spirit, not with a saving, but with a pernicious effect. Vide 2 Cor. ii. 15, 16.

“That when such persons repent of their sins, or, in the case of heretics, are received into the communion of the

Church, that saving grace which had been withholden, or, as Waterland expresses himself, suspended, begins to manifest and exert itself, and the Sacrament which had been hitherto of no profit to them, begins to operate to their advantage.

“But this saving grace of regeneration, whenever it might begin to manifest itself, was considered as connected and dependent on Baptism. They knew of no other new birth either before or after Baptism, and repudiated the notion that a man might be born of water at one time and of the Spirit at another; or that he could be baptised with water, and not born of the Spirit.”

This is an important view—but it will be seen that it is one which should not be mixed up with the subject immediately before us, because my whole argument, as well as Mr. Faber’s, has reference to the *beneficial* operation of the Spirit.

I will only add, with regard to the Bishop of Bangor’s letter, that it is one of the most perfect specimens of controversial writing. The quiet way in which the learned prelate exposes the self-sufficient ignorance and blunders of his opponents, is most admirable. Mr. Faber declines answering Bishop Bethel on the score of his advanced age; but at any rate, he is bound by every sound principle to acknowledge and retract the false quotations and misrepresentations, by which he has no doubt misled many persons who inadvertently trusted to his supposed accuracy of research, and reputed learning.

NOTE B.

SINCE the foregoing "Statement" was written, I have seen a pamphlet, the title of which is, "*A Letter to the Rev. W. Gresley, Prebendary of Lichfield, in reply to certain views advanced in his pamphlet on the Real Danger of the Church of England*—by a Clergyman of the Church of England."

The "Clergyman of the Church of England" is exceedingly angry at the tone of my statements—complaining of its "domineering dogmatism," "unreasonableness, and arrogance," &c. The only difference between his pamphlet and mine, in respect to their tone is, that whereas I have spoken strongly and plainly wherever occasion seemed to require it, he has placed all his censure, and it is pretty severe, in the two or three first paragraphs; and afterwards assumed the language of courtesy, which is confessedly unreal. His letter is like the leaves of certain flowers, in which the colouring matter, instead of being diffused throughout the whole, is all concentrated in one dark spot. For my own part, I have spoken as I felt. Had I not done so, my statements would have been valueless. I have written under a strong sense of indignation at the permitted proceedings of a party in the Church, through whose means, I verily believe that the revival, or at least the progress, of true practical religion is for a time impeded, and the Church itself in imminent danger of ruin. With these feelings, it was impossible for me to write with the same coolness as if I was merely discussing a point of abstract doctrine, or debating some unimportant matter.

The writer of the "Letter" will find most of his arguments anticipated in the foregoing pages; and will not, therefore, I trust, be displeased at my devoting only a note to the farther remarks which I have to make respecting what

he has advanced. His main position is as follows: "It is needful (he says) to premise a very simple remark on the nature of forms of prayer, and of public worship in general. It is obvious, on a little reflection, that such must be framed for the *highest case*. They must go on a certain hypothesis, viz., that the persons using them are *sincere* worshippers. . . . Common prayer, it will at once be seen, must be based on the supposition of the right-heartedness of those who are designed to unite in it. On this principle it is that the worship and ordinances of the Church of England are constructed. She instructs her people by her formularies themselves, and by her ministers, of their nature and the spirit in which they are to be approached; but, having done this, she assumes, upon their so approaching, *that they do so worthily*. She takes them at their profession, and deals with them as being in truth what they profess to be; putting into their mouth the expressions, and addressing them as possessed of the privileges of the real character. In the confessions with which the public worship begins, we have words provided expressive of the feelings of repentance and faith, and presupposing, therefore, the existence of those graces in the hearts of those for whose use they are provided. But I prefer turning to the Communion-service, as illustrating the above remarks the most fully. We here find the Church warning her people of the danger of unworthy, whilst she sets before them, on the other hand, the blessings of worthy approach. We find her also laying down most distinctly what are the features, and what is the spirit which mark the worthy reception. But having done this, she proceeds to frame her service, as a moment's thought shews she must—for the worthy recipient. She deals with such as approach as such. She treats them as being, in truth, what by that approach they publicly and in the face of God profess themselves to be—viz., sincere penitent believers, and puts into their mouths words expressive of the feelings of

such, and such alone, and addresses them as possessing the privileges which belong to such, and such alone, leaving to the individual himself the duty of examining into the sincerity of that profession on which she acts. I need not go minutely through the service to prove this. A glance at it will satisfy you."¹

Had the writer taken a less hasty "glance," I think he would have found cause to doubt the correctness of his theory. How can the "Clergyman of the Church of England," who appears to be an honest man, bring himself to believe that the services of his Church are constructed on a theory or hypothesis, in order to carry out which it is necessary, in some of them, to use the language in a sense the very reverse of that which it naturally bears? Such a theory carries with it its own refutation. Where is the need of any such theory? where is the proof of any such hypothesis? Surely for persons who have declared their assent and consent to the formularies of the Church, and are continually using them, it is a better theory to believe that they really mean what they say—that the compilers wished, and, by a good Providence were enabled, to construct a service, the various parts of which are adapted to the uses for which they are respectively intended—and the language of which conveys the real sense which it was meant to convey. Such is *my* theory, if theory it can be called. I maintain that each one of our services is well adapted to the use to which it is to be put, and is constructed with a view of being used in its natural and plain meaning. Besides, the theory of the writer of the "Letter" altogether fails when tested by facts. There is no evidence whatever of the services being constructed for the "highest cases" only, or on any *assumption* of the worthiness of all who partake in them, whether they are really worthy or not. On the contrary, even in the

¹ Pp. 14, 15.

prayers there continually occur expressions which shew that the worthiness of those who utter them is by no means taken for granted: while in those portions of our formularies in which the minister addresses the people, nothing is more common than to find a marked distinction made between the worthy and the unworthy. Thus in the case of the Communion-service, to which the "Clergyman" has adverted, the minister speaks in a tone of most solemn admonition: "as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, . . . so is the danger great, if we receive the same unworthily." And in the prayer after the reception: "We most heartily thank Thee for that Thou dost vouchsafe to feed us *who have duly received* these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son." Here even in the prayer there is no assumption of the worthiness of all, but just the contrary. So in the Collect for Ash-Wednesday, we pray "that we, *worthily lamenting our sins*, and acknowledging our wretchedness," may obtain remission. So in the confession in the morning and evening service: "Spare Thou *them that confess their sins*; restore Thou *them that are penitent*." And in the absolution that follows, so far from all being absolved on the hypothesis of their worthiness, it is distinctly said, "He pardoneth and absolveth all them [and of course them only] *that truly repent, and unfeignedly believe* His holy Gospel." Take again the marked contrast of the expressions before alluded to in the form of Baptism for adults and that for infants. In that for adults, the minister addresses the people, "Doubt ye not, therefore, but earnestly believe that He will favourably receive these present persons, *truly repenting, and coming to Him in faith*." Whereas, in the corresponding passage of the Baptism for infants, it is said without reservation, "Doubt ye not, therefore, but earnestly believe that He will favourably receive this present infant." Why this marked distinction? Why this reservation in one

case, and not in the other? Simply because the adult, notwithstanding the thorough belief of the minister of his fitness, may nevertheless be unworthy; whereas the infant, by reason of his tender age, cannot by possibility *ponere obicem* (to use the expression of the Bishops at the Savoy Conference, when they deliberately retained this service)—that is, cannot place any bar to the beneficial reception of the holy Sacrament, and therefore, beyond a question, receives the inward spiritual grace of regeneration.

The writer of the Letter professes to find a parallel to his own view of the Service for the Baptism of Infants, in the Burial-service. I do not think the parallel holds good. The Burial-service is so constructed as to afford strong hope and consolation to the survivors, in the case of one whom they believe to have died in Christ, and not to exclude hope in any case; but there is no assertion whatever that he whose soul has passed from the troubles and miseries of this sinful world, and has returned to the hands of Him who made it, is taken to an eternal reward *irrespective of his good or evil character*. On the contrary, many expressions occur from which the direct reverse is to be implied. "*He that believeth in me, though he were dead, yet shall he live.*" "Blessed are the dead that die *in the Lord.*" "We humbly beseech Thee to raise us from the death of sin *to the life of righteousness; that when we depart hence, we may rest in Him, as our hope is this our brother doth.*" Thus there is hope, but no certainty expressed, except in the case of those who have lived a "*life of righteousness,*" or died "*in the Lord.*" While in the case of infants, the service ends with these marked and positive words: "It is certain by God's word that children which are baptised, dying before they commit actual sin, *are undoubtedly saved.*"

There can be no doubt that it was the intention of those who framed our Baptismal-service, to declare, as they have done, that all infants baptised according to it are regene-

rated, and, if they die without committing actual sin, are undoubtedly saved; and, equally so, that it was *not* their intention, in the Burial-service, to declare, as they have *not* done, that all who are buried are undoubtedly saved. What right have we then to force into a parallel, services the whole intention of which is so obviously distinct?

The writer of the Letter, and others of his school, seem never to take into account that the questions which they persist in disputing have been discussed and determined long ago. Suppose it possible, though I can never admit so strange a supposition, that the Reformers of the sixteenth century were so careless or dishonest as to construct a service that must of necessity deceive those who heard it; there have been sufficient occasions on which their error might have been remedied. And yet the service has been deliberately retained without alteration, *on the express ground that it is strictly and literally true*. The Evangelicals really have no right to go on disturbing the peace of the Church, and dividing parishes, as they do, on a question which has been decided against them over and over again; and with regard to which every one except themselves—Dissenters, Romanists, as well as Churchmen—declare that they are unquestionably wrong. They ought either to use the service in its natural sense, or else say honestly they cannot use it, and leave the ministry.

“If,” says the writer of the Letter, “we of the Evangelical clergy are in error on the subject, then, to say nothing of the confusion and ill effects of which such error may be the cause in our own souls, *we are guilty certainly of introducing confusion, and perplexity, and anxiety, into the souls of our people*, and making those sad whom God would not have made sad. We fall, it is to be feared, under the censure of that affecting passage in the closing chapter of the Apocalypse, which condemns as much the adding to as the taking from the word of God. This, especially when we re-

flect, that *none can tell what may be the pernicious effects of such misrepresentations* of God's truth, is awful enough."

This is just what I have said all along; I do not know that in any of my "Statements" I have used stronger language than this respecting the Evangelicals. Believing, as I do, that several of their doctrines, especially their denial of Baptismal regeneration, are contradictory to the doctrines of our Church, which are founded on holy Scripture, and seeing the zeal with which they disseminate their opinions, and their anxiety to suppress the opposite, by every means in their power, I have plainly accused them of "introducing confusion, and perplexity, and anxiety, into the souls of our people," and of diffusing amongst them "misrepresentations of God's truth," the "pernicious effects" of which none can tell. The same, of course, holds good with those who take the contrary side, if *they* are in error. Only it must be remembered that their guilt is shared by those who inserted the doctrine in question in our services, and those who have since deliberately retained it.

It is most true, as the writer states, that we are "diametrically opposed in a question affecting most intimately the interests of eternity." What then is the conclusion? "If" (says the writer of the Letter) "we are still to differ, all that remains is to forbear one another in love; and going on in prayerful, diligent, thoughtful humility, in the course *we believe to be* that of our Church and Scripture, wait the day when our common Master, to whom we are responsible for our opinions, shall come, and determine before all, who it is that have faithfully delivered His message—and who it is that have, on the other hand, mingled and marred it with the fancies of themselves and other men."

Surely this is most strange. An active and numerous party are to be permitted to go on till the end of the world, "mingling and marring" God's word with fancies of their

own, spreading “confusion, and perplexity, and anxiety” amongst the people, and promulgating “misrepresentations of the truth,” the pernicious effects of which none can tell: this they are to do in the character of commissioned ministers of the Church, and no authority is to be exerted to stop the progress of their error, and save the people from confusion and perplexity!

What! has the Great Head of the Church left no provision against such a state of things? Are there none who have received a commission to set in order the things that are wanting? None who have pledged themselves to “banish and drive away all erroneous and strange doctrines contrary to God’s Word?” Must we, indeed, wait till the end of the world before these questions are decided—and must the Church continue, as it is, the arena of conflicting parties, whose very earnestness only renders the confusion greater? How long shall the enemies of the Church have it in their power to cast the reproachful imputation in her teeth, and that with justice, that on some of the most important questions of practical religion, her children are unable to learn from their divided teachers “what is truth”?

NOTE C.

While these pages have been going through the press, the Evangelicals have opened a new and vigorous attack on the old-established National Society, which is the right arm of the Church in her laudable endeavours to educate the people. The object of the attack is apparently to promote the success of a rival training-school proposed to be established at Cheltenham—a place most fitted for the purpose, both on account of the personal influence of the present incumbent—and also because the patronage being in the hands of Mr. Simeon's trustees, the Evangelicals hope to have a continual control over the new institution.

The following is a portion of a letter, which, as it appears, is the first of a series, printed in the *Record* of April 29th.

“NATIONAL SCHOOL SOCIETY.

ANOTHER VISIT TO CHRIST CHURCH, WESTMINSTER, AND
ST. MARK'S CHAPEL, STANLEY GROVE.

No. I.

To the Editor of the Record.

“SIR,—When you published, in 1845, your important reports on some of the proceedings of the training-institutions of the National School Society for the education of schoolmasters and schoolmistresses, I was induced to attend occasionally the services at Christ Church, Westminster, and at St. Mark's, Stanley Grove; and I can bear full testimony to the perfect accuracy of all you then stated concerning the antiprotectant, popish character of the religious instruction, in respect both of doctrines and forms of worship, provided

at these places for the future instructors of the youth of our country.

“ Being again in London, I wished to ascertain whether your just remonstrances, which have excited considerable attention and well-founded alarm throughout the country, had produced any reform of the evils complained of. I have accordingly paid several visits to Christ Church and St. Mark’s, and it is with the deepest regret I am compelled to state, that I have found exactly the same system prevailing as in 1845, respecting both the unsound antiprotestant character of the doctrines taught, and the objectionable manner of conducting public worship.

“ The example of our cathedrals, and the improvement of the pupils in Church music, have, I know, been pleaded in justification of these proceedings. As regards our cathedrals, they have always been considered as the *black spots* of our Church, in consequence of the unsoundness, spiritual deadness, and inefficiency by which their clergy have been so generally characterised, with a few exceptions, as to have obtained for them the name of the drones of the Establishment; their example is therefore one more worthy of avoidance than of imitation.

“ The healthy development of the moral faculties, and right direction of the religious feelings, ought undoubtedly to constitute the ground-work of the education of the great body of the people. This can only be accomplished by bringing them, from an early age, under the converting and controlling power of a sound scriptural knowledge of the fundamental truths of Christianity; and more especially, as the key-stone of the whole system, of the humbling, yet soul-renewing, doctrine of the promise to the penitent sinner of the free grace of God, *through faith in the imputed righteousness of a crucified Saviour*; a doctrine which, by leading them to cleave continually to Him who is the ‘*Rock of Ages*,’ will be found an unfailing source of strength and consolation in

the trials and temptations of their often chequered life, and will afford them at its close the only well-grounded hope of a happy eternity.

“When once a man has been brought to the humbling, self-abasing conviction, that his only hope of reconciliation with a justly-offended God, and of the recovery of a renewed and holy nature, is by trusting exclusively and implicitly to the justifying pardon purchased for him by an atoning Saviour, and to the sanctifying influences upon his heart of the Holy Spirit,—pride is then effectually rooted out of his nature, and he will ever after be ready to exclaim with Job, ‘I abhor myself, and repent in dust and ashes.’ When, however, I consider the cold formalism of the religious exercises at St. Mark’s, and the generally unsound lifeless character of the preaching, I should greatly fear there is little prospect of the pupils of that institution imbibing the deep Evangelical humility which invariably flows from the glorious doctrines of the cross, when rightly inculcated. I shall reserve, however, for another communication, some additional remarks on this part of the subject.

“I have the honour to be,

“CRANMER.”

The Editor of the *Record* calls the special attention of his readers to this notable letter, in a leading article.

“Now that the Commons of Great Britain and Ireland have voted a large sum of money for the purposes of national education, the conduct of the National Society in its inculcation of religious knowledge will be watched with an interest proportioned to its increased importance. We regret to state that our information indicates no improvement either in the model-schools at Westminster, or the training-seminary at St. Mark’s College, Chelsea. Our readers will find in this day’s paper the first of two letters by a valued correspondent, bringing once more into prominence the Tractarian

leaven which pervades some of the chief of these establishments. The mischief which may be done by teachers thus trained and initiated in the follies of Puseyism is incalculable; the peace of parishes will be disturbed, even where there is enough of Christian Protestantism to neutralise the poison; and if the evil be not crushed in the bud, the additional power given to the National Society by the munificence of Parliament, may become a curse instead of a blessing, and suggest motives for regret that the education of the masses had not been left to the necessarily imperfect and inadequate supplies of private benevolence.

“But why should we look on this fearful alternative, when the remedy is in our own hands? The subscribers to the National Society have it in their own power either to abate the moral nuisance, or to withdraw from an institution which is perverted from its benevolent objects. Why should they not employ their funds in establishing some other institution, where the education of the poor may be conducted in a manner more consistent with the simplicity of the Gospel, and the unsophisticated doctrines of our great English Reformers, before Laud and his Romanizing associates revolutionised the kingdom in striving to impose the old yoke of Popery on a reluctant and indignant people.”

Here it is recommended that the supporters of the National Society should withdraw their funds from this valuable society; the only reason being because the doctrines of the Church are taught there, and her ordinances observed.

The same post brings me the *Cheltenham Journal* of April 26th, from the leading article of which the following is an extract:

“The prospects of England are brightening, when we hear our leading statesmen declare that a merely secular education is not the panacea that will do. The statement will find its echo in the breasts of millions, who feel that it must be based upon the motives and principles *which the*

revealed Word of God alone supplies. We take it as a remarkable token of good, a peculiar omen of future blessings, that efforts should have been made at this present juncture to raise a new and extensive normal institution, for training masters and mistresses for national and infant schools. The objects of the institution are general — *the locality is Cheltenham.* Diocesan training-schools have failed to secure the confidence of the very class of Clergy who are most forward in the work of education — the Evangelical. The normal schools of the National Society are suspected of the *soul-destroying leaven of Baptismal regeneration*; and it behoves the patrons of a truly scriptural and evangelical education to second the efforts of far-distant friends, who have confided this undertaking to the care of our local Clergy. We have understood that the Council of Education will themselves contribute, whether towards the erection of a large normal school, or the annual support of the inmates, sums proportionable to the amount of voluntary exertions. Who will refuse his helping hand? Is it better to make education or crime the great architect of the day; to cover our land with national schools, or bastilles; to provide an army of policemen fortified with staves, or of teachers whose only weapon is the page of wisdom, truth, and love? We wait for the answer."

The doctrine of Baptismal regeneration, which is as much a doctrine of our religion as the Atonement itself, is here described as a soul-destroying doctrine. The training-schools of the National Society are condemned, because the pupils educated there are taught this doctrine of the Church; and a new training-school, from which this doctrine is to be specially excluded, is to be set up in rivalry.

Is it possible that this movement of the Evangelicals can fail of bringing matters to a crisis? Is it possible that the rulers and leading men of the English Church can remain silent, and suffer this old Church-society to be thus at-

tacked, undermined, calumniated, injured — perhaps eventually destroyed — and a Puritan institution erected on its ruins, without exerting the authority which God has given them to prevent such a calamity? It is not too much to say, that the preservation of the Church and country from a system of latitudinarian, if not infidel, education, is mainly owing to the zealous exertions which for the last ten years this Society has been making. Where would the Church be now, if the National Society had not called forth her resources, and shewn the power which she possessed, and led the way in the extension and improvement of education? And now the right arm of the Church is to be paralysed, and cast aside as useless! its most valuable institutions to be superseded by a rival society, whose express object is to corrupt and mutilate the Church's teaching! If they who are able to influence the Church's doctrines sit with their hands folded, and do nothing to save her from this intolerable aggression, it will be indeed time for her true sons to hide their faces with shame and indignation.

But it is impossible to believe that our rulers will tamely submit to sacrifice this invaluable institution. The Puritans are bold and indefatigable men; but this last step must, one would think, rouse the Church at last to vindicate her principles.

THE END.

LONDON :

PRINTED BY LEVEY, ROBSON, AND FRANKLYN,
Great New Street, Fetter Lane.

